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# The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—OCTOBER 29, 1910.

NO. 26

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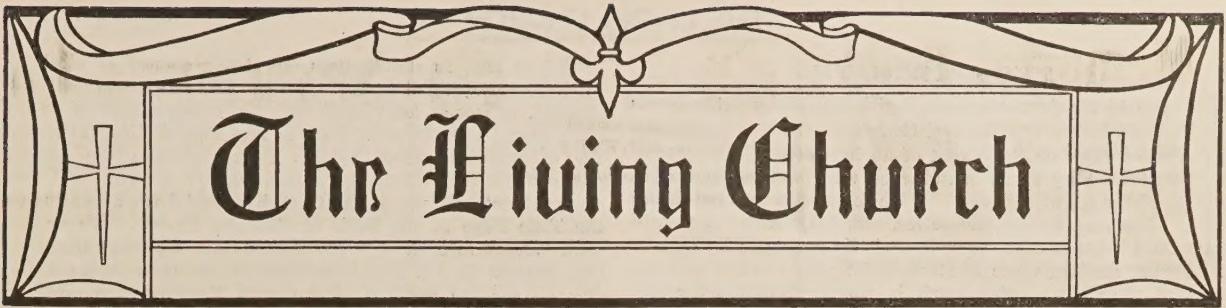
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### OUR CONVERSATION IS IN HEAVEN.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

**I**N this extravagant age, when the world is mad in its pursuit after pleasure and wealth, one of the greatest hopes for the Church and the nation lies in the revival of the Religious Life, in the power of those who have obeyed the still, small voice, whose whispered call to come apart from the world was heard above the din of earthly music.

As our Lord chose St. Matthew at the receipt of custom, saying, "Follow Me," and called the fishermen washing their nets, and St. Paul persecuting the Church, so now He is silently calling first one and then another to leave all and follow Him in a life of entire consecration, self-oblation, and obedience. "It is not," says Father Bull, "that man chooses to serve God in this way, but that God calls him to this way of life."

At this time we are thinking of the glorious saints, dwelling in love upon those whose lives especially appeal to us, and thus we see how they were called, and what they gave up to follow our Lord. He Himself says, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake, shall receive an hundred fold, and shall inherit eternal life." St. Paul tells us that the unmarried man or woman is "free to serve the Lord."

When the call comes to these favored ones, "They find the vision of God so beautiful that earthly beauty fails to attract them. They find the love of Jesus so real and intense that they desire to live for Him alone. They find the service of God is such perfect freedom that they long to be free to consecrate themselves to His work."

Many to whom the call has come never imagined that they were to be so blest; they little dreamed that from all eternity Christ had chosen them to be among those who are called His "Bride Souls," and of whom, in the language of a poet, He is made to say:

"Thy heart from Mine can none divide,  
For one are the Bridegroom and the Bride.  
'Tis sweet, beloved, for me and thee  
To wait for the day that is to be."

Yes, they have heard and responded, and their souls are filled with a joy unspeakable; some of them are so young that they have hardly tasted of the pleasures of the world, yet God has set His mark upon them, and not only are their eyes bright with the vigor of youth, but they shine with the supernatural brilliancy of entire consecration.

The great hope for purifying the Church and the nation seems to be in the hands of those who are called to the Religious Life, and whose only weapon is prayer. "For our citizenship is in heaven." What higher vocation can parents desire for their children than that they may receive the Divine call? And yet parents must never force it upon their children, for the call must come from God.

In an address the late Scottish Primate says: "Probably there are some in this Church to whom that call will come. Do not be afraid. Do not fear you will be unable to respond. Remember that with the call, our Lord gives the grace to obey. His boundless love clears away obstacles for those who are really called." But what a terrible thing it would be to hear the call and refuse to respond, and become one of those "who mind earthly things," instead of answering,

"Call me, O thrilling Love. I follow on;  
Thou art my all, and I love naught but Thee."

C. F. L.

INGRATITUDE is infinitely displeasing to God; it is the source of all the evils of our soul, and is like a wind which dries the course of all good and stops up the channel of mercy.—*St. Augustine.*

## THE AFTERMATH.

**T**N spite of the fact that more legislation of importance was accomplished in this General Convention than is customary, its greatest value has been that of an indicator of the state of the Church. Very much is indicated that does not appear in the careful pages of the report of the committee that bears that title. How men acquit themselves, how majorities act toward minorities, what motives seem to underlie proposals for legislation, what relative value is attributed to the worship and the work of the Church, what spirit is shown—these are the real indications which mark how far we have advanced in Churchliness and in spirituality, and they are bound to evade the vigilance of the most active committee.

It is in these respects that the General Convention of 1910 so amply justifies an optimistic view. If a newly constituted majority had arisen that was jubilant over its defeat of a minority, one school of partisans would rejoice and another school would correspondingly repine. But that did not happen. There is, indeed, reason to believe that the factors constituting the majority in what are called test votes are somewhat different from those of preceding conventions. At a later time we may embrace the opportunity of analyzing some of these votes. For the present it is enough to say that wherever a majority and a minority vote of considerable size were polled on any measure, it was made clear that one party was not, in fact, trying to defeat another. Real efforts were made to frame measures in such wise that they might prove generally acceptable, even to men whose prejudices were apt to be against them.

The actual majority in the House of Deputies was not quite sufficient to form a constitutional majority on a vote by dioceses and orders such as could enact legislation according to its will, and several instances of non-concurrence of orders resulted, wherein the lay vote by dioceses was negative where it would have been counted as affirmative if taken by individuals, and where the clerical vote, whether by orders or by individuals, was affirmative. This is not wholly a cause for regret. In such matters it is better to lose for lack of one diocese in one order than to win by a majority of one. In a preliminary article before General Convention met we directed attention to the fact, curious until its causes were understood, that the average age of the clerical members is fully ten years less than the average age of lay members, thereby indicating that the former vote will always tend to be in advance of the lay vote with respect to measures which require progressive thought. This was clearly shown in this General Convention, particularly on measures where, unhappily, the lay deputies of advanced age appeared to be more largely on one side of a question than upon another. In any such instance the time when the lay vote will correspond with that of the clergy may almost be determined by a mathematical computation. Undoubtedly progressive ideas are more general among the men of middle age, who reflect the view of their own day, than among their elders whose ripe view, to which very much deference should always be shown, is, yet, very largely the view of a generation that is already taking its place among those of the past.

WE HAVE SAID that there was everywhere to be discerned a desire that the majority should not become a partisan majority. If we understand aright the views and the motives and the aims of the men who, under God, must probably command the greatest influence in the Church within the next few years, the most conservative Churchman need feel no misgivings. The trend of thought among those men is not destructive of anything; much less is it destructive of that elusive quality which is better understood than defined by the title of Anglican. They are not men who are apt to be carried away by fads or extremes. Their desire to be comprehensive is too deeply rooted to permit them to be forgetful of the position of men who, perhaps, still view them with some questioning. No doubt they have definite aims and desires which they would like to see incorporated into legislative acts. Yet we do not find that those desires are in any sense revolutionary.

Moreover these men are perfectly frank. When they bring forward, for instance, a measure to alter the name of the national Church, they frankly avow that that is what they want to do, and they tell why they want to do it. Their reasons may be deemed good or bad, but it can hardly be maintained that their reasons are not frankly set forth.

The fact is, the new majority wants to get the name settled, and out of the category of open questions. Everybody, whatever be his position, knows that the question will remain un-

settled as long as standpatters are strong enough to block its settlement. But what the majority wants is permanent settlement, to last at least until even the younger men of to-day have passed to their rest. That is why they declined to accept the compromise offered by Dr. Parks, wherein the generic name of the Holy Catholic Church and the present local title of the Protestant Episcopal Church should both appear upon the Title Page of the Book of Common Prayer. We do not want "steps" to some deferred settlement. We want the question settled. If Dr. Parks' amendment had been accepted, the demand for the removal of the term Protestant would have continued unabated. The question would still have been an open one. The men of the new majority are too frank to accept a "step" toward what they want, when there would be with it an implication that agitation should cease. We want a settlement that settles the question for our generation.

Neither do we find that the men who constitute the new majority are unduly insistent as to precisely what the form of the settlement shall be. The one thing upon which they insist and will insist is that the settlement shall be one that leaves no manner of doubt, even at first glance, whether this Church be a mere product of the Protestant Reformation. That is why no settlement that retains the term Protestant is, to them, within the realm of possibility. The popular idea that a "Protestant" Church is a Church that was created by Protestants of Reformation days has in it too much of plausibility for us to accept the Protestant name in any permanent settlement. But all of the new majority desire and intend to conserve what was gained for the Church by the Reformation; and as the extremist Protestant accepts the postulate which we make as the ground for our proposed action, it seems incomprehensible that such action should not receive his co-operation. The case would be different if a party had arisen that wished to restore the days and the environment of an Alexander VI. within the Church though even then we might question whether the retention of the word Protestant would be an efficient force against it. But nobody proposes such a restoration. We do hope certainly that the perspective of the men of the new majority will be so comprehensive that it will embrace nineteen centuries of Christian history and do equal justice to each; but this is wholly different from shifting a *terminus ad quem* of perspective from four hundred to five or six hundred years. If we are not working to reproduce fifteenth century conditions in the Church, so we are equally unwilling to reproduce those of the sixteenth, the seventeenth, the eighteenth, or the nineteenth centuries, simply because this is the twentieth. In freeing the Church from a term that implies a perspective of four centuries we shall insist that the full perspective of nineteen centuries shall take its place.

No doubt it is true that to a large majority of those who voted for the change of name, the local title American Catholic would best connote that perspective. Yet when it was represented to them, rightly or wrongly, that there were places in which that title would almost disrupt the Church, they did not insist upon it, but acquiesced in another that seemed to them less aptly to suggest that which the whole Church agrees to be, in fact, the position of the Church. For two days it was an open question whether Catholic Churchmen would accept a settlement of the long-continued discussion which was not that which they had hoped for, and which, as it was frankly presented to them, must be accepted or rejected as a settlement, and not merely as the first step toward a settlement. But when, with splendid unanimity, they accepted the eirenic proposition and threw themselves enthusiastically into the attempt to bring the whole convention to accept it, they showed the whole Church, in our judgment, whether they were partisans, bent on accomplishing their will, or whether they were possessed of a statesmanship that should entitle them not only to the respect but also to the confidence of the Church.

A CURIOUS frame of mind was evinced by some of the deputies. These declared that while, personally, the proffered settlement seemed acceptable to them, yet, as the exact question, in the form thus proposed, had not hitherto been generally discussed, they could not vote affirmatively on the proposition without knowing how it would strike their constituents. *And for that reason they voted against submitting the question to their constituents, that they might find out.*

The bad logic of that position is only a part of the criticism upon it which we feel impelled to make. To every man comes some time the moment to show whether he is a leader or a follower. Which should a deputy to General Convention be?

Shall he lead his diocese, or shall he lag in the rear, dragged on by the rank and file of his constituents? Only each deputy can answer for himself; but his answer will be an indelible picture of his character. The strength or the weakness of that character will be imprinted upon it. And one views with amazement the men whom one would feign regard as leaders, when they refuse to lead. There are plenty of men who will vote for the change gladly when their dioceses have dragged them to it; but the Church needs men for deputies who are big enough to LEAD their dioceses, and courageous enough to be willing to do it.

It is conceded on all sides that if the new majority so conducts itself within the next three years as not to forfeit general confidence, the change of name will be tentatively adopted in the General Convention of 1913 by almost unanimous consent. Many who voted against it in this convention, some who spoke against it, have frankly said that they were going home to prepare the way for it. That is the spirit we are glad to see. We do not have such a mean opinion of our fellow Churchmen anywhere as to believe that the correction of a cause for very general misapprehension in our present ecclesiastical title will disturb them; but we know too well how much of ignorance concerning the Church is to be found in all our parishes, and that ignorance requires a real campaign of education, that the causes for the proposed change may be generally appreciated.

#### WHAT WAS ACCOMPLISHED.

**C**HE record of what was accomplished in General Convention is a long one and one in which we cannot discover that a single false step has been taken. There has been splendid provision for missionary expansion in the creation of new missionary districts, including four at home—counting as such the practical separation of Arizona from New Mexico which was only theoretical before—and one in China. The missionary story was well told and there were large gatherings of people to listen to it. The recommendation made by unanimous vote in the House of Deputies that in every diocese there shall be a missionary committee charged with the formation of parochial missionary committees, all to be auxiliaries to the Board of Missions and under the Department Secretaries, seems to us an exceptionally practical provision. Only thus can we reach the individual unit and enlist him or her in the missionary cause.

We are more and more impressed with the possibilities of the World Conference to discuss the Faith and Order of the Church, which is to be called under the auspices of this Church, and is entrusted to the care of an exceptionally able Joint Commission. The plans will be so far-reaching that several years must elapse before the consummation of the plan can be reached. That is but a trifle in the life of the Church. But far-reaching plans alone will be worth while, and these will be carefully matured. We gladly and enthusiastically pledge our own support, and we trust the whole Church will do so as unanimously as did the General Convention. A lay member of the commission has already pledged \$100,000 toward the expense of the huge project.

We believe the reorganization of the Board of Missions to be quite in the line of efficiency. By having half its membership selected from the missionary departments, the Board becomes much more generally representative of the Church, and every section of the Church becomes more intimately bound to it; and the election of the other half at large gives that added representation to the Church in its stronger dioceses and especially in the immediate vicinity of the Missions House that is in every way proper. We are glad to observe that there has been no disposition to make a "clean sweep" of old members, which would have been fatal to the efficiency of the new plan; and the election of Bishop Lloyd to be President of the Board, involving the immediate management of the executive offices, will give the Church confidence in the new regime from the start. Happily this reorganization involves no criticism of the old Board. It performed its work wisely and well; but the Church and the nation have outgrown provincialism, and nothing is clearer than that the confidence of the whole people, in Church or in State, can only be given permanently to bodies that are in fact as well as in theory of a national character, if they are to administer the affairs of the whole.

We shall hope that the provision for Suffragan Bishops will supply a real lack in our ecclesiastical system. It is even suggested that, after all, it may be tried in one or more of the southern dioceses for the colored work. For whatever purpose

it is tried, much will depend upon the men who are chosen for the work. We shall hope that dioceses will not rush headlong into the experiment, and we are glad that votes in the House of Bishops are, for the present at least, to be withheld from the Bishops of the new class, thus effectually preventing any use of the system for partisan purposes; but we believe that the new provision is a wise one and that it will redound to the benefit of the Church.

The expansion of the old Joint Commission on Capital and Labor into one with broader scope on Social Service is a step in the right direction. Indeed the day devoted to the work of Social Service was one of the most beneficial incidents of the Convention, notwithstanding that it was contemporaneous with the last day of the session but one, and thus could not easily be attended by deputies. The powerful addresses in the evening of Dean Hodges and Bishop Anderson, as well as that of the Bishop of Michigan, the presiding officer, and the frank and sometimes pathetic plea on behalf of organized labor by the treasurer of the American Federation of Labor, Mr. John B. Lennon, will not soon be forgotten. But the Church needs the official commission that has been created, and which can, more adequately than any voluntary body, act on behalf of the Church in causes relating to social advance. Some disappointment was caused by the fact that the number of members first appointed on the Commission did not include some whose counsels could not easily have been spared; but this was quickly remedied by clothing the Commission with the power of increasing its own membership. Similarly are the creation of boards to promote Christian Education and to consider Theological Education notable steps forward, and the exhibit of Sunday school supplies by the New York Sunday School Commission was a beneficial object lesson. Indeed it is largely because the convention directly and by the side assistance of other bodies indirectly, dealt with actual, living questions rather than with theoretical abstractions that it was able to accomplish so much of real advance.

We have not nearly exhausted the table of excellent legislation accomplished, and we have left ourselves no space to treat of additional measures that were considered but not enacted. Some of the latter also seemed to us worthy of legislation and some will be enacted in later conventions. But we doubt whether a single act of completed legislation has been passed that is not a real gain to the Church in some wise. It is more than a coincidence that earnest intercession on behalf of General Convention appears to have been much more widespread this year than heretofore, and that the convention has been, as we believe it to be, the best that ever has been held. Those who prayed have received the answer to their prayer. Those who earnestly sought to bring parties together have succeeded. This is more than merely the success of wise legislation.

When we become, throughout the Church, really a praying people, we shall have entered upon a new era of greatly increased efficiency. We believe that era has already commenced.

#### THE ELECTION OF MISSIONARY BISHOPS.

**C**HAT five of the six newly chosen Missionary Bishops already have some affiliation with the fields for which they are chosen, indicates the probability that they will fit easily into their respective positions. No doubt those who know them well are assured of their personal fitness, and there is every reason to assume that their good opinion is well founded.

Yet we believe there is a reasonable cause for protest at the lack of opportunity given to the House of Deputies to inform itself on that matter. It should be remembered that the House of Bishops only nominates to the lower house. It does not elect Missionary Bishops. But though the nominations in this instance were completed in the House of Bishops at least before their afternoon adjournment of one day, the message giving the information was not read in the House of Deputies until 11 o'clock next morning, and the house began considering the nominations with closed doors at two-thirty. Of course that means that the approval of the Bishops' nominees was purely formal, no sufficient opportunity for making inquiries having been given to the deputies, and no information given them, except the off-hand eulogies of the personal friends of the nominees made during the executive session. If no better system can be devised, at least a "devil's advocate" might be provided!

But by what particular code of episcopal ethics is it deemed unfitting for Bishops in casual conversation to advise deputies

unofficially what elections have been effected? The Bishops do not elect "in council." Their acts in this wise are as much open as is the transaction of any other business; and the information is finally communicated to the House of Deputies in open session, in the presence of reporters and spectators, so that there is no question involved of withholding information from the public until an election is fully completed.

If the Bishops take a vote on the passage of a canon or other act of legislation it immediately becomes public property, and is the subject of general conversation between Bishops and their humbler contemporaries. Nobody ever raises objection to that. But there seems to be an idea that the acts relative to the election of a Bishop are so sacred that even the names of the parties elected may not be communicated to lesser mortals, lest, perchance, the dignity of the episcopate be contaminated.

If this idea were only absurd, we should not take the space to criticise it, though it is not pleasant to have our Bishops make themselves absurd. But the practice is positively harmful. When presbyters who are not generally well known are nominated by the House of Bishops for the missionary episcopate, every encouragement should, we believe, be given to deputies to inform themselves concerning their character and probable efficiency. Mutual conversation on the subject should be encouraged, from the moment the Bishops have themselves reached a decision. The solemn election by the House of Deputies might then become something else than a farce. We earnestly trust that if the Bishops have a written rule requiring silence on the part of their members concerning such nominations, they will embrace the earliest opportunity to repeal it; while if the practice is simply one of unwritten law, we shall respect especially the Bishop or Bishops who have the good sense to violate it in future.

#### JULIA WARD HOWE.

**C**HE last week of May, 1819, gave three notable figures to our English-speaking world: on May 24th that little princess was born whose reign as Queen Victoria was to cover two generations. On May 28th, in a gambrel-roofed colonial mansion by the Connecticut, the very room wherein he breathed his last, eighty-five years later, welcomed Frederic Dan Huntington, an apostolic figure conspicuous among his peers as well intellectually as spiritually, the thrilling music of whose eloquence echoes still in the hearts of multitudes. And Julia Ward Howe, longest surviving of the three, first saw the light on May 27th, in New York. Ninety-one years: a great age, indeed, but full of honors and undimmed by any cloud of mental infirmity. How few are left of that brilliant group of "radicals," abolitionists, advocates of woman's suffrage, champions of a thousand new ideas, good and bad, who led the thinking of the Republic back in the middle of the last century! Radicalism is no longer fashionable: we grow decadent, smile languidly at "the glittering generalities" of the Declaration of Independence, are more concerned (*consule Tafto*) with the rights of property than with the rights of man, marry our daughters to tinsel titles, and turn our very Revolutionary ancestry itself into an excuse for constituting an absurd pseudo-aristocracy, emulating all the anti-democratic fantasies that they strove to banish from the Western world. *Heu, quantum mutatus!* Mrs. Howe's presence was a perpetual summons back to nobler ideals of Humanity, and her "Battle Hymn of the Republic" voices the true Americanism that "honors all men" and counts universal freedom the necessary consequence of that honor.

Mr. Chesterton's newest book, *What's Wrong With the World*, is largely a desperate endeavor to show that, if women meddle with politics, home life will be destroyed. If he had known Mrs. Howe, he might have been saved from that particular error. Married at twenty-four to Dr. Samuel Gridley Howe, the famous instructor of the blind, she was active from the first in all the great causes which appealed to him. But she was as gracious and admirable in the domestic circle as inspiring and courageous on the platform; and she leaves a son and three married daughters, all of whom are sufficiently eminent to be noted in "Who's Who."

Choosing between Cicero's picture of old age and Solomon's, one must confess that the heathen philosopher comes nearer the Christian conception than the Jewish king. And Mrs. Howe, these last years, exemplified fully what radiant cheerfulness and sweet maturity could be, long after three-score and ten was passed. To see her seated in the president's

chair at the Authors' Club, reigning visibly over that brilliant company, with a smile, an epigram, a gracious compliment, a swift and subtle repartee for each who came to pay his court to her, was to realize something of what the Salons of France must have been, when *grandes dames* loved intellect, and possessed it. The cheers that acclaimed her at all gatherings on behalf of the oppressed—Armenians, Greeks, Negroes, the victims of industrial slavery—were tributes to her unique personality. And when, at her burial, "Taps" sounded, it was a recognition that she had been a good soldier, fighting for true peace, and worth more to her country than a score of regiments.

Three veterans of her own type, almost the last survivors, sat together at the time of her funeral: Col. Thomas Wentworth Higginson, Frank B. Sanborn, and John T. Trowbridge, octogenarians all, and worthy of praise with other famous men. But no woman is left to succeed to Mrs. Howe's unique preëminence. May God raise up many like her, to be joyful mothers of noble children, while yet ready to sing the battle-hymns of the new crusades.

#### ALL SAINTS' DAY.

**C**HE great Catholic Church has set apart one day in the year to be observed as All Saints' Day. Then our thoughts are of things which lie beyond, of the blessed saints for whom now "the strife is o'er, the battle done, the victory of life is won," of the fellowship of the militant and triumphant Christian has in the mystical body of Christ our Lord. We break through to another world. Thoughts of the glories of the larger world are before us. It is no idle fancy to take comfort from those words of the apostle: "Eye hath not seen, ear hath not heard, the things which God hath prepared for them that love Him." No one who has ever parted with loved ones in this world can fail to take an abiding interest in that other world which God hath revealed to His own. God's saints are there; therein they know a transcending fellowship; they serve Him day and night.

For centuries Christian worshippers have repeated the confession of faith, "I believe in the holy Catholic Church; the Communion of Saints." We, the household of God, believe that. Why? Because only in their truth lies the perfect satisfaction of the spirit within. They tell us of our immortality, of the "forever." And so much hangs upon this "forever" of our thought and of our immortality! Without assuming reality to these thoughts, our confession of the holy Catholic Church and of the Communion of Saints would be meaningless. Somehow, their truth gives us a peculiar joy and power for large hopeful living. That instant we are born into the Church and we consciously say, "I believe in the Communion of Saints," then do we begin to live the life immortal. And in this immortal life, while still in our pilgrimage, always there is the blessed fellowship of saint with saint, which like the vine entwines about all it touches; in the Eternal City saint fellowships with saint; and, yes, between the saints above and the saints below there is in this "forever" sweet and helpful communion.—*North Dakota Sheaf*.

#### "SUFFRAGETTE" BISHOPS.

**C**HE ignorance of the average newspaper reporter regarding Church matters is proverbial, and is well illustrated by an alleged occurrence at Cincinnati as related by the *Church News*. It seems that a Cincinnati reporter called up a clerical friend and asked, "What is this suffragette Bishop measure that I hear so much about?" Upon being told that it was suffragan, not suffragette, and that a Suffragan Bishop was one chosen to assist the Diocesan, but without the right to succeed him, the reporter said, "Oh! I thought they were Bishops for the Woman's Auxiliary!"

#### THE SAINT CHILDREN.

Where do the little saint-children go?  
Do they wait in a garden fair,  
With roses and lilies and mignonette,  
On the other side of the air?

What do the little saint-children play?  
Do they frolic and laugh and run,  
And play rare games with marvellous toys,  
On the other side of the sun?

What do the little saint-children wear?  
Are there ribbons of wondrous dye,  
And laces and fabrics of wonderful weave,  
On the other side of the sky?

What do the little saint-children sing?  
Do they carol with voices new,  
Or do they hum little home-songs at night,  
On the other side of the blue?

LILLA B. N. WESTON.

## BLUE MONDAY MUSINGS.

**W**HAT a pity it is that controversies are ever necessary! Of course there is no doubt they are, in this miserable and naughty world. "First pure, then peaceable," is a maxim even for men of peace like myself; and we are all bidden "contend earnestly for the Faith once for all delivered," whether against heretical gravity (rarer than we sometimes think, that) or against the mists of inherited and acquired error and prejudice. Nor is it "bigoted," according to the vulgar misuse of that reproach, to be convinced that what we hold is "the Faith," and that those who differ from it are wrong by so much as the difference is. Bigotry is the refusal to acknowledge that those who differ may be honest and sincere, even in error, and the consequent attitude of personal hostility and hatefulness towards them; and bigotry is always pernicious. But I doubt whether it is so far reaching in its evil results as that "mush of concession" which calls itself liberality, but whose right name is lazy indifference to the Truth. Of course I am bound to hold to the Truth as I see it; and it follows necessarily that if I believe it is true, I must believe that what contradicts it is false—there is no escaping that, except upon an insane theory of "relative truth," which would have two and two make four to one man, five to another, and twenty-two to a third!

But I go back to my first proposition: it is a great relief to escape for a little time from the burdens of polemic. As I sit serenely a long way from Cincinnati, and hear faint echoes of the turmoil there, I am glad to be out of it, escaping the barbed darts of one's scorn, the poisoned arrows of another's mockery, the Olympian anger of some mighty man who flouts the very idea of the Anointing of the Sick as "disgusting." "Let them rave," one might say: the foundation of our Faith standeth sure, despite shrill argument and majorities of one.

I REALLY didn't have General Convention in mind when I began to write, however. I was thinking of a wonderful hill-top in Nova Scotia, crowned by a quaint old wooden church, immaculately clean and fragrant with piety. To the north there stretches the Basin, hill-girdled except for one narrow break at the Gap, where the tides rush in from the Bay of Fundy and the steamers enter from Boston and St. John. The fishing-boats flutter like gulls across the many-twinkling water; the fishermen's white cottages stand out against the evergreen background of pines; the splendor of autumnal foliage is everywhere, turning the two dead and vine-covered trees that guard the nearest farm-house entrance into veritable pillars of fire. Never a discordant noise breaks in upon the peace, for "the flying Bluenose" is not due till nearly noon, and the summer visitors have taken their motor cars back to the cities where they belong. It is hushed and meditative, as befits Michaelmas-tide; one might almost fancy that he heard in the treetops the sound of a going, and knew the angels of Sabaoth nigh; is that flaming crimson, beyond, a flutter of some burning seraph's pinion, or a garland of breeze-swept ivy? So the picture rises before me; and I remember how I entered the church, hoping to find myself altogether at home there. Well, I was; for the red light burned before the altar, to witness Whose august Presence tabernacled in that abode of peace. I knelt for a moment; and when I rose, the old parish priest stood smiling a welcome at me. Roman, not Anglican, he was, alas! I had better avow that at the outset; though there was nothing visible about him or his church inconsistent with Prayer Book Churchmanship of the old-fashioned sort that I love and fully cultivate. But the gentle courtesy, the friendly interest, the simple, transparent piety—all those were Christian and Catholic, without need of adjectives urban or racial to explain further. We talked of many things: of priestly education; of the Acadians, whose tragic history is everywhere brought to mind in the fair province that was theirs by every right except the right of the strongest; of travel—"I have never crossed the ocean, though I often dream of it," said he;—of life in "the States," so different, in its hustling, anxious activity, from the placid quiet of his wide-spreading cure; of the Indians, a few families of whom, on a tiny reservation, look to him for ministrations; of retreats, and the "Exercises of Manresa" as compared with other methods; of Christian unity through love, and how, though outwardly wounded, the Body of Christ is ever essentially One. And in all the long conversation, up there by the church porch, and later on the cool veranda of the little inn, down where the tide plashed musically as it rose almost to the highway, we were two Christian men, one old and the other young, meeting on the common

ground of service to the same Lord. I forbore exacerbating challenges; never a word of bitterness and scorn came from him. But we parted friends; and who shall say that Reunion was not further advanced so, than if he had denied Anglican Orders a score of times with every circumstance of contumelious injury, and I had exposed the historical weakness of Papal Infallibility and reviewed all the horrors of St. Bartholomew and Bloody Mary?

*Salve tibi, Pater de Gratia: oremus pro invicem.*

So, too, I looked down from my chair at a clerical "Quiet Day," in a splendid northern sanctuary not long ago, and saw, amid the priests of all degrees in sombre black, the bright coats of two Salvation Army captains. I don't know how much at home they felt in choir, facing his Lordship the Bishop; but it did me good to see them there, and I could have wished for all the rest of us something of the unstarched simplicity and forceful enthusiasm with which they attack the hard problems of social uplift, in the name of Christ. I sat the other day by the side of a gentle, earnest, sedate Methodist minister, talking things over like brothers: he was not reproaching me as a "dead formalist" because of the incense faintly perfuming my cassock, and (at the moment) I said never a word to him about Wesley's "Korah, Dathan, and Abiram" sermon. We were nearer to one another than we might have known had we not laid controversy aside a little. And my memory brings back a radiant figure, crowned with perpetual youth, in a glory of sunny hair and beard, playing tennis on a certain matchless court in the Vale of Onondaga. Arian, Socinian, Pantheist—I fear they are all too feeble terms to express his theological lapses. But if the true God Incarnate was to him "the unknown God," he did the Will in a life of loving service; and he will know the Doctrine sometime, I am sure. He could beat me at tennis almost always, though I think I bested him in debate; but over the tea-cups there was no room for *odium theologicum*, and it would have been as unanswerable to reproach one of the Peripatetics of the elder era for "heretical gravity."

How many others I recall, honored and loved as friends (even if only for a day of casual acquaintance and swift, sympathetic intimacy) whom controversy would have barred out forever! The gigantic Trappist at San Callisto who, hearing me speak of Holland, turned swiftly to say, "But, Sir, do you know my country? I was once named van Tienen!" The white habited brother at Camaldoli, concerning whom a Protestant-minded companion said, "I wish I were as sure of heaven as that dear old man is!" The venerable figure of the great Baptist missionary to China, who, after a thousand victories for Christ in the land of Sinim, came home and put to flight the armies of a self-vaulting and altogether superficial, unscholarly, and misbelieving "Criticism." The patriarchal New England pastor, of the old "Established Order," haloed with visible sanctity, and fighting valiantly, with love behind every sword-blow that he dealt against "Modernism" among Congregationalists. The heart-moving and eloquent Methodist Bishop, known the world over because of what Chautauqua has done. The Russian Jewish Rabbi who used to sit next me at Masonic banquets, and whose generous alms-deeds exemplified to the full the spirit of the Mosaic Law; that other Jew, "reformed" out of all recognition, but the tenderest physician and the warmest-hearted friend one could desire. The hospitable Calvinist in the Lowlands, confident that every kind deed she did was predestined, but equally confident that wandering American travellers were predestined to receive them. All these, and a myriad others, controversy might have lost me; and what would have been gained?

Polemics is very well in its place, as I said at the beginning. But there is a time to sheathe swords, and lay aside armour. "Love as brethren, be pitiful, be courteous." Is not that a good lesson to carry away from Annapolis Basin, where we were a few minutes ago?

PRESBYTER IGNOTUS.

WE ARE GOING to be through this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing will be . . . . not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—*Borden P. Bowne*.

## CONCLUSION OF THE ENGLISH CHURCH CONGRESS.

### Pleas Made Both For and Against Revision of the Prayer Book

### INDIAN MISSIONS, CIVIC DUTIES, AND PHILOSOPHY AND BELIEF ALSO DISCUSSED

Rev. Messrs. Cocks and Hinde Join the Italian Mission

The Living Church News Bureau  
London, Oct. 11, 1910

I WILL conclude my report of the Cambridge Church Congress. The last day's sectional meetings of the Congress opened with the reading of papers on Prayer Book Revision and Missions. The Rev. Professor Swete, Cambridge University, and the Bishop of Sodor and Man (Dr. Drury) dealt with the principles which ought to guide any future revision of the Prayer Book.

It appeared to Dr. SWETE that the great principles to be observed were mainly two: (1) As far as possible, continuity should be maintained; revision should be in no sense revolution. (2) Subject to this condition, revisers should make it their aim to adapt the Service book to the needs of the present day, and of the near future so far as it could be foreseen. As to the principle of adaptation, continuity did not imply either a slavish following of that which was archaic and obsolete, or "a blind adherence to all the judgments of the men who guided the English Church in the days of Edward VI. or Elizabeth or Charles II." He gave some examples of the possibilities of a wise revision, the most notable of which was in reference to the sacrificial worship of the Church. There was indeed, the professor said, a service specially appropriate to the Lord's Day, and a growing number of English Churchmen would gladly see it restored to its primitive place as the chief act of Sunday worship. That was a change which needed no revision to give effect to it. But could it be said that the present order of this service in the Prayer Book altogether satisfied the requirements of congregations who used it in this way? "The breaking up of the great Eucharistic prayer, which was due to the somewhat hasty revision of 1552, however suitable for the purpose of Communion, did not lend itself to the wants of those who desired to use the Eucharist as a sustained act of worship." He also referred to other obvious defects in the order, the whole service indeed being marked by what, in an expressive phrase, he called "extreme curtness." Dr. Swete, in summing up, submitted that in the event of another revision of the Prayer Book, it ought to follow the lines laid down in the revision of 1549, preserving continuity with the ancient liturgical traditions as modified and amended by the principles embodied in the Prayer Book. While, on the other hand, future revisers should frankly recognize the new conditions of life, and provide for the spiritual needs created by them.

The BISHOP OF SODOR AND MAN said that no measure of revision was possible unless their proposals commanded the general assent of Churchmen. On many important points they were largely agreed. He noted three principles—Expansion, Liberty, Loyalty. Under the head of loyalty to the English Church as Catholic, the Bishop observed that the title page and prefaces of the Prayer Book claimed this position.

ARCHDEACON BURROWS (Birmingham) and CHANCELLOR P. V. SMITH read papers on "Pleas For and Against Revision of the Prayer Book at this Time." The Archdeacon thought that to answer "No" would be to commit them as much as to answer "Yes." He could not agree with the opponents of revision that they were getting on very well as they were. The chancellor agreed with those in favor of an authoritative appendix to the Prayer Book. The value and interest of this discussion to the Congress and to the Church at large was in a great measure *nil* owing to its partisan one-sidedness, the blame of which must rest upon the subjects committee. But happily they could not stifle freedom of discussion in the general debate. CANON WARREN (Ely) expressed himself as against any alteration in the Prayer Book at the present time. Although that was not the feeling "of professors in their comfortable chairs and of people in high places," it was the attitude of the main body of the laity in the country. PREBENDARY WEBB PEPLOE declared that it was not possible for them to alter the Prayer Book "by one single word at the present time for the benefit of the Church." And Mr. HILL, secretary of E. C. U., in the course of his trenchant and effective speech, observed that there was a suggestion of "bargaining and tinkering" in the proposed scheme of revision that was "unworthy of so delicate a task."

The subject of "Missions" was dealt with under the sub-

division of "The Right Presentation of Christianity to the Peoples of India, with Special Reference to Teaching and Worship." The readers of papers were the BISHOP OF SOUTHWARK, Sir W. MACKWORTH YOUNG, for some years lieutenant-governor of the Punjab, the Rev. S. GHOSE, a missionary of the S. P. G. in Delhi, and the Rev. H. G. GREY, formerly in India and now principal of Wycliffe Hall, Oxford.

The Rev. Mr. Ghose explained that his paper was written exclusively from the standpoint of the upper class Westernized Indian classes. Referring in particular to the Catholic doctrine of Baptismal Regeneration, he thought this could be made more acceptable to the people of India than it had been in the past. What was required was that "the baptismal regenerate man in the East, whatever his nationality, must prove himself in everyday life morally and spiritually the undoubtedly superior of the unbaptized and unregenerate man." That was pressingly and urgently required by the present crisis in India. Rev. Mr. Grey contended that Indian Christians should have freedom of Church organization and worship. And one step indirectly in the way of that liberty was the immediate encouragement of a native Episcopate. The Rev. Lord William Cecil, who spoke in the general discussion, was in favor of a native episcopate as well as a native presbyterate.

At the evening session in the Corn Exchange the subject for discussion was "The Duty of the Citizen to the State—

**The Citizen and the State** (1) Civic Service, and (2) National Defence." The DEAN OF NORWICH and Mr. T. C. HORSFALL of Manchester read papers on the first branch, and LORD MEATH was the reader on the second branch of the subject.

The Dean of Norwich said that, owing to the reluctance of educated men of leisure to take their part in local government, the management of local bodies was left in the main to sections of the community which had not very high ideals, nor the knowledge requisite for the details of the work they were supposed to do. It spoke well for the character of our English local rulers that, though their judgment might be at fault, corruption was seldom ever suspected. The reason why failure did not follow upon our system was that the country possessed a very highly trained and a very hard working set of officials. The Dean urged that the Church must care for the individual as a whole and therefore in relation to his civic duties. The Church must inspire and leaven the state, and she must begin her work with the individual.

Mr. Horsfall said that the teaching of the New Testament in respect of one's duties to his fellow citizens did not mean less than this: that no one was a Christian citizen who did not do his best to try to ensure that all his fellow citizens should be enabled and induced to live a full, healthy life. How was the individual citizen to learn what were all the conditions necessary for the health of the community? He believed that the Church as a whole ought to obtain and supply this information. Lord Meath did not find in the New Testament any encouragement of the doctrine that the citizen owed no duty to the state in the matter of national defence. He believed that circumstances might justify compulsory service.

At the evening session in the Examination Hall the subject for discussion was "Recent Movements in Philosophy in

**Philosophy and Religious Belief** Relation to Religious Belief," and there was a remarkable group of readers—the BISHOP OF OSSORY (Dr D'ARCY), the Rev. PROFESSOR INGE (Cambridge University), Mr. C. C. J. WEBB (Magdalen College, Oxford), and the Rev. DR. TENNANT, Cambridge University.

The problem of the age in philosophy, said the Bishop of Ossory, was this: How in the face of all the beguilements of language and of the forms of the common, and even of the scientific, understanding, could they hold fast to the living, moving fact of experience? The philosophy of the greatest minds at the present moment was compelled as a rule to view reality from the standpoint of the spirit. The concepts "matter" and "force" were clearly abstractions. If the word "spirit" could, with any degree of accuracy, be applied to the ultimate reality, it implied kinship with the Divine, and that was the foundation of all Christian belief. Professor Inge's paper was devoted to an exposition of Eucken's philosophy. He considered it was long since an independent speculative thinker, quite of the first rank, had produced a system "so indubitably Christian" as Eucken's. Dr. Tennant pointed out that by a growing school of physicists, especially on the continent, such concepts as "force" and "cause" were expelled from science; and science was called upon from within to renounce all claim to "explain" the universe, i.e., to pose as a philosophy. And yet it had become plain that science could not renounce causal explanation in some sense. The activity of many eminent continental physicists—not to speak of the work of professed philosophers on either side of the Channel—in investigating the inner structure of science, had resulted in a proof that the naturalistic views had "no basis at all in science rightly so called."

One of the speakers in the open discussion thought that Professor Inge had made Eucken more Christian than he was.

The Church Congress concluded on Friday week with a devotional meeting, which was addressed by the Bishop of Durham, the Bishop of Stepney, and other speakers. The Congress was a great success as regards attendance, the number of members' tickets sold being 3,723. The Congress committee has accepted from the Bishop of Lichfield and from the county borough of Stoke-on-Trent their invitation to hold the Congress next year at that center of a great industrial population.

The subject of Church music, although, as a matter of regret to many of us, not finding a place in the programme of

this year's Church Congress, was brought

**Lecture on  
Church Music** into some prominence at the Congress by a lecture given by Principal Hadon of Armstrong College, Newcastle-on-Tyne. His subject was "The History of English Church Music Since the Reformation," embracing the period from Tye and Byrd to Walmesley and S. S. Wesley. Musical illustrations were given by the choirs of Trinity and St. John's Colleges.

The form of Principal Hadon's lecture, says the *Times*, was not pessimistic but inspiring. Though he described the present condition of English Church music as one of "sheer anarchy," he did not dwell at length upon this state of things, "but wisely devoted his energies to finding where the strength of English Church music has lain in the past and drawing from it a high standard of judgment for the present." He is said to have proved over again the falsity of the statement that music intended for the Church can be "artistically good and devotionally bad."

It is not at all clear from the account in the *Times* of this lecture that it dealt with anything but anthem music. Nothing was apparently said about chanting and plainsong, the only music for chanting which has official authorization in the English Church, and which, as a matter of historical fact, was alone used for the Psalter and other parts of Matins and Evensong, "in quires and places where they sing," down to the Restoration. If indeed Principal Hadon's lecture contained no reference to such an important kind of Church music as the plainchant, then it certainly was of exceedingly limited scope, and not nearly so useful a contribution to the subject of English Church music as it would otherwise have been.

It is not surprising that the Rev. Messrs. Cocks and Hinde have followed up their recent resignations at Brighton by

**Brighton Priests  
Leave the Church** lapsing into overt schism, and by out-wardly embracing the whole modern Roman system of false and superstitious belief and practices. They both had undoubtedly for a long while been bitten by Roman views and been getting into Roman ways—for otherwise it is hardly conceivable that they could so quickly and so lightly transfer their allegiance from Canterbury to Rome.

J. G. HALL.

## THE SECOND MILE.

(St. Matt. 5:41.)

Is thy brother's burden heavy?  
Long and bitter is his trial;  
Quickly do as Christ commanded,  
Go with him the second mile.

Is he to temptation yielding,  
As the powers of sin beguile?  
Duty's path is plain before thee,  
Go with him the second mile.

See the struggling poor about thee—  
Common folks—the rank and file;  
He, of all mankind the poorest,  
Bids thee walk the second mile.

There are children all about you,  
Well they know the Saviour's smile;  
They will see in you His image  
As you go the second mile.

All around the sick and dying,  
The discouraged and the vile;  
Haste to help them and, if need be,  
Stay with them the second mile.

Christian brother, see the Master,  
See His kind, approving smile,  
Hear the glad, "Well done, thou faithful,"  
Thou didst go the second mile.

## THE PERFECT LIFE.

BY THE REV. W. E. GLANVILLE, PH.D.

**C**HE master theme of the teaching ministry of our Lord was the Kingdom of Heaven: its establishment, growth, and perpetuity on the earth. The principles of the life of the kingdom are set forth in the collection of sayings known as the Sermon on the Mount, which also contains the Lord's Prayer for the coming of the kingdom. Many kingdoms had appeared in history before the coming of our Lord, kingdoms founded by conquest and buttressed by military power; kingdoms great and barbaric in their natural greatness and splendor, but kingdoms that perished. In contrast, our Lord declared His kingdom to be heavenly, not of this world; and everlasting, not subject to decay. Many systems of philosophy had been formulated before our Lord appeared, systems which attempted to unravel the riddle of the universe, to dispel its mystery, and to propound a programme for human life and destiny. These all, when weighed in the balances, were found wanting, however excellent many of their precepts and theories were. They were defective because of their limitations. They lacked the essential note of universal adaptation. On the contrary our Lord's programme of life, conduct, and destiny constitutes a philosophy of life capable of application to the needs of mankind everywhere and always; a philosophy of life which outshines and excels all the philosophies of the schools and will outlive them all; a philosophy the principles of which are vitalizing, purifying, and elevating the political standards, the jurisprudence, the industrial and social life of mankind everywhere; whose principles form a fit constitution for the kingdom of heaven.

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

What, then, is the life of this wonderful kingdom? It is the perfect life. "Be ye therefore perfect, even as your Father in Heaven is perfect." But is not this impossible; is it not preposterous to demand that sinful human beings live a perfect life? we ask. Well, for one thing, the perfect life has been lived, absolutely without blemish, by our Blessed Lord Himself. Further, in the lives of thousands of His saints the perfect life has been illustrated in all the generations of the Christian era and it is being illustrated to-day in fuller measure than heretofore.

What, then, is the perfect life? It is the life of love, goodness, righteousness. "Love is the fulfilling of the law." When love rules the life the law is honored, fulfilled; the perfect life is being lived. "Sin is the transgression of the law." That means selfishness, cruelty, hatefulness, meanness, the injury of one's neighbor, the very antithesis of love. This, we know, is the prime cause of all the evils, miseries, and iniquities that afflict mankind. Domestic, social, ecclesiastical, industrial, political, and international feuds are all due to sin, the transgression of the law, the violation of the law of love, of brotherliness. Substitute the spirit of love for the spirit of sin, translate it into practical conduct in all the manifold relationships of life, and the perfect life will shine in the world with the glory of the millennium; the reign of Christ will be supreme; the kingdoms of this world will have become the kingdom of our Lord and of His Christ.

Therefore, every time we express the spirit of love in feeling, speech, conduct, we live, for the time being, the perfect life, and we know how beautiful, exhilarating, joyful, and peaceful that life is. And the more we cultivate the life of love the more constantly and consistently shall we live the perfect life, the more completely shall we be transformed into the image of Christ.

No one can meditate on the trend of the world's life to-day under the influence of Christianity without catching the inspiration that more and more the perfect life is being loved and lived. The golden age of human life is dawning for mankind. All adown the centuries we see the procession of the "shining ones" whose souls were radiant with the Shekinah glory of the indwelling Christ. The present generation is adding its quota to the great procession, and in the generations to come greater and more illustrious saints will adorn the unbroken procession in all departments of life's service.

"Since Calvary and Olivet  
There is no hopeless sorrow;  
Wrong ever builds a tottering throne,  
The Christ shall reign to-morrow."

# GENERAL CONVENTION

## ACCOMPLISHED LEGISLATION.

Four new Missionary Districts created—Eastern Oklahoma, North Texas, San Joaquin (Cal.), Wuhu (China).

One additional Missionary Bishopric created by separation of Arizona from New Mexico.

Six new Missionary Bishops elected as follows: For Eastern Oklahoma, the Rev. T. P. Thurston of Minneapolis; for North Texas, the Rev. E. A. Temple of Waco, Texas; for San Joaquin, the Rev. Louis C. Sanford, Eighth Department Missionary Secretary; for Wuhu, the Rev. Francis L. H. Pott, D.D., President of St. John's College, Shanghai; for Arizona, the Rev. Julius W. Atwood of the same district; for Kearney, to succeed the Rt. Rev. A. R. Graves, D.D., resigned, the Very Rev. George A. Beecher, Dean of the Cathedral at Omaha.

Suffragan Bishops made lawful, to be provided with seats but without votes in the House of Bishops.

The Board of Missions completely reorganized on a representative basis, each Missionary Department to choose one Bishop, one presbyter, and one layman as members, and with an equal number chosen at large by the General Convention. The Presiding Bishop continues to be at the head of the whole D. & F. Missionary Society, but an elective president by General Convention, to be at the head of the Board of Missions, with headquarters at the Church Missions House. Bishop Lloyd was chosen as President, which will necessitate his resignation as Bishop Coadjutor of Virginia.

Creation of a Board of Christian Education and of a Social Service Commission.

Creation of a Joint Commission to call a world conference of all Christian bodies who accept Jesus Christ as God and Saviour to confer concerning the Faith and Order of the Church. The Bishop of Chicago, chairman.

King James Version of the Bible named as standard, but permission given to use either of the Revised Versions for the lessons.

Canon 19 adequately and satisfactorily defined by the House of Bishops.

Army and navy chaplains to be transferred to the jurisdiction of the Bishop of Washington.

Consent given to the division of the diocese of Pittsburgh.

Joint commission to reconsider the whole subject of Theological Education.

Recommended that in every diocese a missionary committee be formed which shall organize similar committees in all parishes for the stimulation of missionary interest and offerings.

Joint Commission to revise the third collect for Good Friday.

Members of Courts of Review for the Trials of Presbyters and Deacons to be chosen by the several Departments.

Congregationalists ask to meet committee of this Church on unity under the overtures of the Lambeth Conference of 1908. Referred to Joint Committee on World Conference, etc.

Pending measure for elective Presiding Bishop failed, but a new measure making similar provision, leaving the tenure of office to be fixed by canon, sent down to the dioceses prior to final action in 1913.

New Lectionary made permissive as alternative to that in the Prayer Book, until the next General Convention. Permission granted to use lessons appointed

for Morning or for Evening Prayer interchangeably.

A special book of popular Hymns with Music was set forth for missionary use.

## MEASURES THAT WERE NOT ENACTED.

To drop the word Protestant and otherwise revise the Title Page of the Prayer Book. Adopted by a large majority of dioceses in the clerical order but failed for one diocesan vote in the lay.

To appoint a Joint Commission to prepare a form for Unction. Adopted by a large majority of the House of Bishops and of dioceses in the clerical order, negatived by a small majority of the lay.

To regulate religious orders. Adopted by the House of Bishops, laid over until next convention by House of Deputies.

To prohibit all remarriage of divorced persons during the lifetime of other party. Adopted by the House of Bishops, laid over until next Convention by House of Deputies.

Racial Missionary Districts for colored people, failed in both houses by considerable majorities.

Proposal to permit Prayer Books with certain alterations in Title Page, etc., in foreign field, laid on the table in the House of Deputies.

Measure to provide for final courts of appeals referred to next Convention.

Measure tentatively enacted in 1907, to amend procedure in ecclesiastical trials, not ratified.

Proposed Preamble, tentatively enacted in 1907, failed by large majority. A new one, introduced by Rev. Dr. Niver, not adopted.

Reorganization of the General Theological Seminary, passed by the House of Deputies, failed in House of Bishops.

## WHAT THE GENERAL CONVENTION OF 1910 HAS ACCOMPLISHED.

**C**HE story has been told, and now the second Cincinnati General Convention takes its place in the lines of human events along with its companion of sixty years ago, and already is catching step with the other influences that go to make up the round of life. A brief survey of what has happened is necessary in order to make the picture complete and to enable one to understand exactly what this Convention has done and what it stands for.

And, to start at the very beginning, too much can hardly be said in praise of the work done by the committee on Arrangements which prepared for the coming of the convention and then cared for it after it had come. If there were any hitches in the arrangements anywhere, the committee had so completely covered them up that they were not at all apparent to any one not in the secret. A better place for the meeting than Music Hall could not have been found. Better arrangements for the comforts and convenience of those present could not have been made; everything could be found without the trouble of asking any one where to look for it.

A vote of thanks is especially due to the committee for the daily pleasure given at the noon hour. One of the great halls was set apart for a luncheon room where all could sit down together to a delightful lunch. It was one of the features of this convention, this gathering of the men and the women who were working together in the same great cause. Again a vote of thanks is due to the ladies of the different Cincinnati parishes for the daily gatherings, after adjournment, in the women's hall, where for an hour or so dainty refreshments were served and the events of the day were talked over. Truly, nothing more could have been done, and every one feels compelled to say that not even the South could have been more hospitable than Cincinnati has been.

But what about the convention itself? What has it accomplished? And for what does it stand especially?

One would indeed be bold who dared deny that the convention could well be described in the one word, splendid. It was a splendid convention, and the feature that made it splendid was the spirit of harmony and good-fellowship that pervaded the whole convention. So it is not such a difficult matter to answer the first question propounded.

The next two questions appear quite as easy to answer, and in a way they are, but in another way they are not so easy. Of course it is a matter of record what transpired each day, the motions, resolutions, memorials, petitions, reports, and acts that were presented for the consideration of the convention and the disposition that was made of them, but this does not always tell what has been accomplished. And very probably if this question was asked of the first half dozen men you met they would all have a different reply for you. Of course, time alone can answer the question in that sense, so we shall be compelled to confine ourselves for the present to the records and see what has been proposed and what carried to a successful end.

And before all else appreciation must be given to the work done by the Conference which met in the Cathedral House in Cincinnati on the Monday before the convention assembled. It has been variously named as the "Round Table Conference," the "Pre-convention Conference," and the "Eirenic Conference"; the latter probably tells more nearly than either of the others exactly what it was and what it did, because in spite of the fact that it did not succeed in carrying the measures it introduced into the convention, it certainly had an eirenic influence over the whole convention that was apparent throughout all its proceedings.

First, we shall see what was left undone, or rather what the Convention refused to do:

Canon 19 was not brought up at all, except in the memorial which had been presented to the House of Bishops, and the

Bishops simply interpreted the meaning of it, declaring that it could not possibly be interpreted to mean that the Church had for a moment given up any of her principles.

The proposed Preamble passed three years ago in Richmond and referred to this convention was killed at the very beginning of the sessions.

The question of providing an office for the Unction of the Sick and for the appointment of a joint commission to provide such an office was voted on affirmatively by the House of Bishops, but defeated in the House of Deputies.

The amendment proposed to the Title Page of the Prayer Book failed by the narrow margin of one diocese in the lay order; and the plan to admit of a variation in the foreign field was laid on the table.

The Racial Missionary District proposition was reopened at this convention, but soon received its death-blow. And the perennial movement to fuse the offerings of the Woman's Auxiliary, the Children's Lenten Offering, and the apportionments to the parishes met with its usual fate.

Some other propositions, while they were not killed outright, were disposed of by deferring action until next General Convention. Among these were the reconstruction of the third collect for Good Friday, the reorganizing of the Board of Trustees of the General Theological Seminary, the consideration of the canon on Marriage and Divorce (although the House of Bishops sent down an amendment to prohibit all re-marriage of divorced persons, and the passage of a canon regulating religious communities. These are the most important things that were referred to the next convention, though not all; the rest were of minor importance or of a technical nature.

In a few words the above is what was not done. Usually the things not done by a convention are more than the things done, and sometimes they are the best things they have done. But this can hardly be said of this convention just closed. It has done several things that mark great progress, in spite of the fact that it failed in one or two things that would have marked more progress.

It did pass the constitutional amendment which makes it possible to elect Suffragan Bishops and the necessary canon for their election and defining of their duties and privileges.

Although the amendment to the constitution brought over from the Richmond Convention, providing for the election of the Presiding Bishop, was defeated, another amendment on the same subject which was thought to meet the requirements better was introduced and passed for final action in 1913.

One of the most important things done was the passing of a canon for the reorganization of the Board of Missions. And along the line of progress in the mission field two of the missionary districts have become self-supporting and have become dioceses, one diocese was divided, and in addition to these, four new missionary districts were created, three in the United States and one in China. And for the missionary work six new Bishops were elected.

A Mission Hymnal with music was adopted; permission is given to use the Revised Version of the Bible in reading the lessons in Morning and Evening Prayer, and permission is also given to use a revised table of Lessons which has been compiled by the committee in charge.

A joint commission of the two Houses was appointed to report to the next General Convention a revised form of the offices of the Visitation of the Sick and the Communion of the Sick.

Quite a reformation in the representation on the various committees of the House of Deputies was made when it was provided that hereafter each of the eight missionary departments shall be represented on each of the standing committees appointed by the House. By this means all parts of the country will be represented. The same end was accomplished in the Board of Missions by a provision in the new missionary canon that one Bishop, one presbyter, and one layman shall be elected by each of the eight missionary departments.

Provision was made for pensioning the president of the Board of Missions when he shall reach the age of 65, and Missionary Bishops who shall be compelled to resign their work on account of either age or infirmity. In both cases the pension is to be one-half of the salary received. A canon was also passed instructing the General Clergy Relief Fund to provide out of certain funds in its charge for the automatic pensioning of clergymen reaching the age of sixty-four, with certain just and needful restrictions.

The time and place of the next General Convention were decided. It will be held in the City of New York on October 8, 1913, D.V.

The new Board of Missions was elected with Bishop Lloyd as president and George Gordon King as treasurer.

But one of the greatest things done was the appointing of a joint commission for the purpose of calling and bringing together a World's conference to consider and discuss all matters of faith and order. And in order to carry out the purpose placed before this commission, one of the lay deputies present contributed the magnificent sum of \$100,000.

This, however, is not all that was accomplished by this convention, though it comprises the principal things that the record will show. There was more accomplished that the records fail to record: among these is the spirit of unity, mutual understanding and respect for the views and opinions of others that must have been apparent throughout the whole convention and which must be carried home by those who were present.

Every one who was at all observant must have been impressed with the faithfulness of the deputies in their attention to the duties that lay before them. It was seldom that a man's place was found vacant while the convention was in session. This was due to several reasons, first and before all others to the fact that there was a real deep interest taken in all that was going on, while the other is due largely to the business-like way in which the work was done. And right here, too much credit cannot be given to the different committees of the House for the good work they did and the excellent shape in which they presented to the House of Deputies the results of their deliberations. The smoothness and dispatch with which the business was transacted can again in a large manner be attributed to the splendid work of the committee on the Dispatch of Business whose representative, Mr. Lewis of Pennsylvania, was always on hand to keep things moving and in the right road.

At last it can be truly said that the Church in her General Convention has not neglected her greatest work or relegated it to a second place. Every day at noon all business was suspended, no matter what it was nor of how great importance, and the members of the convention were called to prayer for missions. Out of the fifteen days of actual sessions of the convention, one whole day, four afternoons, and four evenings of other days were given up to the consideration of missions. The speakers chosen for these meetings were the very best the Church could find, and from the great crowds that attended every meeting it is very evident that the Church's plans in the mission fields both at home and abroad are being faithfully worked and that the work is deeply interesting men and women at home. One of the most gratifying features of the whole convention was this manifested interest.

There is usually one thought that seems to permeate all the deliberations of a General Convention and leaves its impress upon it, and the Cincinnati Convention of 1910 is not without its distinctive mark. It is safe to say that all will agree that the distinctive mark of this convention, the one thought that ran through all that was done and said and that will bear most fruit was the longing for and desire to promote in a real way, a lasting *Christian Unity*.

#### THE DAILY RECORD.

CINCINNATI, October 17.

**A**T the beginning of the third week the Convention finds all the work of the various committees pretty well completed and waiting for the final action of the two Houses. And many interesting conditions are being developed, and the votes on most of the propositions brought before the House of Deputies show pretty clearly that the members of that House, at least, know exactly what they are doing and want to do, in spite of an interesting explanation of the lay vote of Mississippi on two occasions. When the vote was taken on the constitutional amendment providing for Suffragan Bishops a layman from that diocese stated that his deputation had been instructed to vote against it and he felt he must obey the instruction, but he wanted to explain the vote, because after hearing the argument on the negative side he really wanted to vote for the affirmative. Again, when the vote was taken on the provision for racial missionary districts, this diocese voted "divided." The roll call was requested and this one layman responded and said he had voted the lay vote as divided because, after hearing the argument, he was divided as to his opinion on the subject. In spite of this,

however, it was really refreshing to hear the lusty manner in which the deputies would say Yes or No when many of the questions were put.

### THE HOUSE OF BISHOPS.

TUESDAY, OCTOBER 18TH.

The House of Bishops took a most decided step in the matter of the marriage and divorce canon when they voted to amend the present canon on the remarriage of divorced persons by striking out all provisos and making it absolutely prohibitive to marry any one who has been divorced, regardless of the cause. As they have voted to amend it the canon will now read:

**"No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been, or is, the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage."**

Before this becomes effective it must also be adopted by the House of Deputies. [It was laid over until the next convention.]

The House of Bishops also adopted the following canon, which must be concurred in by the House of Deputies before it becomes operative: [It also was laid over by that house.]

Section I. A religious community of men and women desiring the official recognition of the Church shall submit for his approval Canon 21, of Religious Communities its rule and constitution to the Bishop of the diocese wherein the Mother-house of the community is situated.

Section II. In such constitution there shall be a distinct recognition of the doctrine and discipline of this Church as of supreme authority.

Sec. III. No religious community shall establish itself in another diocese without permission of the Bishop of that diocese.

Sec. IV. The community may elect a chaplain, but if he be a priest who is not canonically resident in the diocese, he must be licensed by the Bishop. Any priest ministering in a chapel of a religious community shall be responsible to the Bishop of the diocese for his ministrations, in the same manner as a parochial clergyman.

Sec. V. In the administration of the Sacraments the Book of Common Prayer shall be used, without alteration or addition.

Sec. VI. It shall be provided in the constitution of a religious community that none of its property shall be alienated without the consent of the Bishop of the diocese in which the property is situated.

Sec. VII. Members of a religious community who are in holy orders shall be subject to all canonical regulations concerning the clergy.

The Bishop of Atlanta presented the following resolutions, which were adopted by the House of Bishops:

**The L. M. M.**

**Endorsed**

WHEREAS, The Bishops of this Church have watched with interest and growing appreciation the recent plan and method of securing cooperation in prayer and labor in behalf of the world-wide extension of the Kingdom of our Blessed Redeemer, and the acceptance by a multitude of Christian men of their responsibility for the promotion of Christian missions; and

WHEREAS, The Laymen's Missionary Movement has proven most effective in creating enthusiasm for the greatest cause of all, in stimulating the zeal and devotion of all those who are associated in this movement, and does, moreover, in its inclusiveness and in concerted expression present grounds of hope for Christian unity on the lines of our Blessed Lord's great prayer for this object: therefore, be it

*Resolved*, That the House of Bishops puts on record its admiration of the results accomplished by the Laymen's Missionary Movement, and its earnest desire that the principles embodied in the movement may abide, prosper, and prevail, to the breaking down the kingdom of sin, Satan, and death, and to the enlargement and upbuilding of the kingdom of Christ our Lord, to the deepening of love and devotion, and to the uniting of all Christians in faith, charity, and worship.

*Resolved*, That, in pursuance of the former resolution, the chairman of this House appoint, as a committee of good-speed for the Laymen's Missionary Movement, five Bishops to convey to this association of men the assurance of our best wishes for their progress and permanent success, to be a committee of counsel and advice to Churchmen and other workers in this movement who may desire their aid, and to report to this House from time to time such matters of special interest as may develop in connection with the Laymen's Missionary Movement for Christian Missions.

WEDNESDAY, OCTOBER 19TH.

Wednesday morning the House of Bishops met in Christ Church for corporate Communion. The Presiding Bishop was celebrant and

**Six Missionary Bishops Elected** was assisted by the Bishops of Southern Ohio and Massachusetts. Immediately afterwards they elected six Missionary Bishops,

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### HOUSE OF DEPUTIES.

TUESDAY, OCTOBER 18TH.

After spending several hours, sitting as the Committee of the Whole, to consider in detail the revision of the missionary canon as Revision of the Missionary Canon it had been passed by the House of Bishops and sent in to the House of Deputies for concurrence, it was adopted by the House of Deputies in an amended form and will be returned to the House of Bishops for final action on their part. The debate in the Committee of the Whole proved to be quite interesting, and brought out very clearly all the objectionable parts of the proposed canon, which in some respects differs very radically from the old canon.

The very first article caused some little flurry of excitement for a moment. In the old canon appeared these words: "Shall be considered as comprehending all persons who are members of this Church." In the proposed canon it appeared "*the Church*" (italics in both cases are ours and do not appear in the canon). The question was raised as to whether this change of the word "this" to "the" had been intentional or only accidental. It was never explained which it was, but when the vote was taken as to whether or not it should remain "the" or be changed back to "this" there were heard a few feeble yeas but a most unmistakable no. So it remains "the Church."

The old canon provided that the Board of Missions should consist of the Presiding Bishop as *ex-officio* president, and fifteen Bishops, fifteen presbyters, and fifteen laymen to be elected triennially by the General Convention, with all the other Bishops of the Church as honorary members with all rights and privileges of the elected members except the right to vote."

The present canon provides that the board shall consist of forty-eight members beside the presiding officer instead of forty-five—sixteen Bishops, sixteen presbyters, and sixteen laymen, seven of each of these to be elected triennially by the General Convention, one of each by each of the councils of the several missionary departments, and one of each by the Convocation of the American Churches in Europe.

One of the most radical changes began with the second section. Instead of a general secretary being elected triennially, the president canon says "The General Convention shall elect the president of the Board of Missions. . . . Bishops, presbyters and laymen shall be eligible for said office. . . . The person chosen shall hold office for six years. . . . and upon reaching the age of 65 may be retired and shall be entitled to receive from the board an annual pension of one-half the salary of which at the time he shall be in receipt."

The only question raised at the beginning of the consideration of this section was that of not limiting the tenure of the office of the president to six years. After some discussion on an amendment to strike out the words limiting it to six years a vote was taken which resulted in 238 in favor of an unlimited term and 135 in favor of the six year term. This appeared to be final action on this point, but the time for adjournment had come and as the two houses met in joint session in the intervening afternoon some time was given for reflection and for the gathering of further information on the subject, with the result that on the next day, just before the canon was adopted as a whole, the House reversed its action of the day before and now the president will be elected for six years.

Section 4, making all the Bishops honorary members of the Board, remains unchanged.

In section 5, instead of leaving it with the board to say how many regular meetings there shall be (in the past there have been ten each year), it is provided that there shall be four regular meetings each year; the idea being to make it possible for those members living at a distance to attend a greater percentage of these meetings, as the board is now to be composed of men from all sections of the country, as is provided by the election of part of the board by each of the eight missionary departments. This section of the canon also provides for the appointing of an Executive committee of nine to which may be delegated "large discretionary powers." The remaining articles of the new canon differ only in some minor respects from the present canon on the subject.

This canon being disposed of several messages from the House of Bishops were received and acted upon. One of these, in which the Pensions for Missionary Bishops House of Deputies concurred with the House of Bishops, provides that if a Missionary Bishop shall resign his work for reasons of age or infirmity he shall receive from the Board of Missions a pension that shall be not less than his salary at the time of his resignation.

The whole question of the Court of Appeal is to be referred to a committee of three Bishops, three presbyters, and three laymen, who shall take the matter under consideration and report to the next General Convention.

The memorial of the Conference of Church Clubs, petitioning for the enlargement of the Church Hymnal, was also referred to a joint commission of the two houses consisting of three Bishops, three presbyters, and three laymen, together with two musical experts whom they

(Continued on page 899.)

## THE LAST JOINT MISSIONARY SESSION.

**A**T 3 o'clock Wednesday afternoon the Presiding Bishop called to order the fifth and last joint session of the two houses of the General Convention as the Missionary Society of the Church. While the attendance was not quite as large as it had been at some of the earlier meetings, it was very good; there must have been very nearly a thousand in the Music Hall. The subject for consideration was "The Church's Work in Mexico, Porto Rico, Brazil, and Africa."

Mexico, its religious and social history, the work done there by the Church, and its present and future needs, was presented by

**Mexico and  
Its Needs**

Rt. Rev. H. D. AVES, D.D., the Bishop of Mexico, who said that the conditions that obtain in Mexico were largely due to the fact

that there were but two classes there: the one owning the land and the other absolutely without property; the one high, the other extremely low. The result of this is that the lower class is absolutely without ambition or even hope, or if they have either of these it is lying dormant and must be awakened before anything can be expected of them. The work of the Church is to awaken this ambition and this hope. And to do this these people must receive the Christian education which this Church can give.

Although the negro work in the United States was not down on the programme, the BISHOP OF NEW YORK was permitted to address

**The Church Insti-  
tute for Negroes**

the meeting on the subject of the Church Institute for the Work Among the Negroes. He

said the reason he desired to address the meeting was because many people were ignorant of the fact that the Church had an institute for the Negro work, and he wanted to have the opportunity to tell them most emphatically that it did have one, and the very best in the United States. The especial work of this organization is to gather up all the scattered Church educational factors among the Negroes and by uniting them gain strength and efficiency.

BISHOP VAN BUREN gave an account of the work in Porto Rico. He laid especial stress on the good that was being accomplished

**Porto Rico  
and Brazil**

through the agency of the hospital that he had been able to build. During the two and a half years that it has been open it has had

1,006 patients with only 24 deaths. One of the chief difficulties that confronts the Bishop in his work is that of getting men to undertake the work or stay in Porto Rico after they have undertaken it, on account of the climatic and health conditions. He said it was no place for a man to take his wife and children, so he made a plea for young unmarried men to take up the work. He said he wanted two to stay in his house with him and go out from there to the work, and he wanted others for other places. It was hard work, he said, but work that was greatly needed.

The work in Southern Brazil had a strong and interesting representative in its Bishop, the Rt. Rev. L. L. KINSOLVING, D.D., who said that the work there was entirely different from any of the other mission work of the Church in many respects. Among other things in which it differed was the fact that so far it was strictly of an evangelic nature. It has no hospitals and no schools except the Theological Seminary, and no institutional work at all. In the work in Brazil especial stress is laid on the provision of native clergy. There are now in the work, besides the Bishop, only four Americans, while there are seventeen natives. The time has now come, however, when the Church must take steps towards providing schools for this work if it is to really take advantage of the opportunities that lie before it. The work needs immediately three more young men from the United States, as the Bishop said, to bring a little fresh blood into the work for fear those who have been there so long may be in danger of becoming stale and too much like the Brazilians with whom they are so constantly thrown.

The Rt. Rev. S. D. FERGUSON, D.D., the Bishop of Cape Palmas, Africa, one of the two Negro Bishops of this Church, told of the

**Church Work and  
Needs in Liberia**

work being done by the Church in Africa. He said he had been a Bishop for twenty-five

years and during that time had confirmed in Africa 3,367 persons, nearly all native Africans, a few immigrants from America and their descendants, but a large part of them converts from heathenism. From the statistics he gave it is very evident that the work has grown greatly under his administration. The one thing most needed now, the Bishop tells us, is good industrial schools where the young men and women can be taught those things which will enable them to make most use of the powers they possess. The Bishop assured his hearers that the providing of these industrial schools would be providing the means that would before a great while make the Church in Africa self-supporting.

Of all the Bishops who have presented the needs of their respective works none did it much more effectively than did this Negro Bishop, as he made his plea for his own people in Africa, to which he referred in the beginning of his address as "the Fatherland."

After a few very appropriate remarks by the Presiding Bishop, the benediction was pronounced and the last joint session of the General Convention of 1910 was declared adjourned.

CONVENTION OF THE DAUGHTERS OF  
THE KING.

**C**HE twelfth convention of the Daughters of the King was held in Cincinnati on October 11th, 12th, and 13th in St. Paul's Cathedral.

After registration in the parish house, all the members of the order went into the Cathedral, where for two hours Bishop Kinsman gave most helpful and spiritual meditations on the second epistle of St. John. The opening service was held in the Cathedral on the evening of the 12th with a large attendance. It was a real regret that the cheering words of the Bishop of Nebraska were not given, and the sympathy of all the Daughters went out to him in his sorrow, which had prevented his attendance at the General Convention and also the giving the charge to the order. The address of the evening was by the Bishop of Atlanta, who set before the body the high ideals to be attained through the kind of prayer in which the soul really seems to see God face to face. The Bishop of Salina celebrated the Holy Communion at 7:30 on Wednesday morning, and after the celebration the visitors were the guests at breakfast of the Cathedral chapter.

At 10 A. M. the convention was called to order by the president, Mrs. Denmead of Maryland, and the opening prayers were said by the Rev. Dr. LACEY of the Church of the Redeemer, Brooklyn, who also made a most helpful address on Prayer. An address of welcome by Mrs. GROSS of Southern Ohio was followed by the president's address. Mrs. DENMEAD spoke of the progress of the order and of the excellent work of the secretary in bringing order out of the chaos in which its affairs were left three years ago. She thought the members of the order were very remiss in two things: first in not giving the order's missionary in China the support which as an order it was pledged to give; secondly, in not subscribing to the official organ of the order, the *Royal Cross*.

The secretary's report showed an increase of 600 members during the past three years, 80 senior chapters and 6 junior chapters,

**Reports of Secretary  
and Treasurer** with 3 chapters disbanded and 2 reorganized. Miss Bluxome, the secretary, spoke of only 458 chapters having paid their dues, with a large number of chapters as contributing nothing at all to the missionary's support, showing that self-denial week is not as uniformly observed as it should be.

The treasurer reported a deficit in the missionary's fund and a small deficit in the general fund, but she felt sure that every chapter would see that its dues were more prompt hereafter. Mrs. ARNDT has made a most careful report of the exact state of the treasury, which can be obtained from her by any chapter, and which will be printed in the *Royal Cross*. Bishop GRAVES came in and told of the splendid work the Daughters' missionary is doing in his diocese and hoped that the Daughters would continue keeping her there. A resolution was passed that notice be sent to all chapters two months before self-denial week and that each chapter be urged to give the missionary their hearty support.

Thursday morning three most excellent papers were read. Mrs. MONCURE of Virginia made her subject "The Individual Daughter in Her Relation to the Church," and brought

**Valuable Papers  
Read** out the necessity of having prayer proceed from an earnest heart. Miss HALL of North

Carolina, in her subject, "The Individual Daughter in Her Relation to the Order," said that the influence of a spiritual life on others was more effective than preaching. She thought that each one had at some time a special call, and that from the call of the Blessed Virgin and her submissive and quick response we might gather strength. The relation of the social and religious life was the subject of Deaconess PELL-CLARKE in her paper "The Individual Daughter in Her Relation to the World." The sphere of most Daughters is in the world and not out of it.

All delegates had come prepared to vote on a change in the constitution, but as all chapters had not been sent the required notice, it had to postpone this action for another

**Business  
Session** three years. Considerable discussion followed on methods for reducing expenses, and a motion was made and carried that a reduction of \$25 a month be made in the salary of the secretary. Mrs. Davenport, who has most heroically edited the *Royal Cross* for the past three years, graciously consented to continue for another term, but only on the promise of better support.

The Nominating committee brought in twenty names, from which number the following fifteen, who received the highest number of votes, were declared elected as members of the Council: Mrs. Demeade, Maryland; Mrs. C. H. Arndt, Philadelphia; Deaconess Pell-Clarke, Albany; Mrs. Davenport, Washington, D. C.; Mrs. Moncure, Virginia; Mrs. Reese, Georgia; Mrs. Myrth, Washington, D. C.; Miss Edsall, Pittsburgh; Miss E. H. Hall, North Carolina; Miss Brennerman, Ohio; Mrs. C. E. Bauman, Connecticut; Mrs. William Martin, Long Island; Mrs. W. W. Wilson, Chicago; Mrs. Bishop, Iowa; Mrs. S. B. Purves, Minnesota.

Miss E. H. Behlendorf of New York was elected secretary of the order. After a delightful reception the meeting adjourned for three years.

## NOTES OF GENERAL CONVENTION.

If one figure stood out prominently above others in this convention it was that of Mr. George Wharton Pepper, of Pennsylvania. Whatever he did, he did well. He introduced the round-table measures, placed them on the highest plane in his opening address, and managed their course during the debate with splendid efficiency. He introduced the missionary canon and made clear precisely what was involved in it. He made magnificent addresses at Sunday school and missionary mass meetings, saying exactly the right things in the right way at each. He served on commissions and committees innumerable, and was efficient on every subject. He easily rose to the position of most commanding influence in the convention. The Rev. Dr. Manning of New York was another deputy who always spoke well and who commanded the highest degree of confidence in whatever he undertook. He fathered the movement for the World Conference on the Faith and Order of the Church, and won the unanimous support of the convention for it, as few men could have done. Mr. Joseph Packard, as in many previous conventions, served efficiently as right bower to the President, proving himself anew to be trustworthy and absolutely fair whenever called upon to unravel parliamentary tangles. And of course there were others also who made excellent records for themselves.

NOT EVERY speaker who desires it can get in his speech; we should not have adjourned until Christmas if they could. After Dr. Grammer had spoken on the Name, dwelling chiefly upon what seemed to him an infelicitous use of language that was proposed for the Title Page, a slip of paper, emanating from one of the silent deputies from Ohio, was passed around which read in substance: "Pennsylvania supplies spice and syntax to this debate—Pepper and Grammer."

I THINK the reporter for THE LIVING CHURCH was in error when, in last week's issue, he named what he believed to be the cause for the failure of the House of Deputies to concur with the Bishops in the resolution to appoint a commission to prepare an office for the administration of Unction. He thus states the case: "As the House of Deputies had already taken negative action on this matter and it was too late, according to the rules of order, to move to reconsider, the House was compelled to vote against concurring, and the measure was not adopted."

The House of Deputies is never "compelled to vote against concurring" with the upper house, although an attempt was made to suggest that it was. This particular resolution had been appended to the report of a Joint Commission and thus had been introduced into both houses. The House of Deputies had failed, by non-concurrence of orders, to pass it. Two or three days later a message from the House of Bishops showed that house to have adopted the measure and the question of concurrence arose. The Rev. Dr. Waterman, who had had charge of the measure in the House of Deputies, stated that as the lay vote had negatived the proposition when it came before the house on the committee report, he would not ask the house to divide on the question again but suggested a vote of non-concurrence. Mr. Francis A. Lewis thereupon suggested that he had intended to raise the point of order that as more than a day had elapsed since the vote on the question as presented by Dr. Waterman's report had been taken, it was now too late to reconsider the vote and the house could not reverse its former action; but that since no attempt was to be made, as Dr. Waterman had stated, to pass the measure, he would not press the point. As the point of order therefore was not technically made, it could not, of course, be ruled upon; but in effect the chairman ruled against it, for he promptly put to the house for its vote the question, "Will the House concur with the House of Bishops in the passage of this resolution?"—a question which the House of Deputies could not have voted upon if Mr. Lewis' contention had been well founded. And clearly the chairman was right, as he generally was in his rulings. When a measure comes from the House of Bishops asking the concurrence of the lower house, it presents an entirely distinct parliamentary question from that upon which the house may already have passed. The question in the latter case is: "Will the House of Deputies concur with the House of Bishops?" The form of the question precludes it from being considered a mere question of the reconsideration of a vote. Moreover, it is an implied constitutional requirement that each

house shall vote upon the question of concurrence with the other house when such concurrence is invited, and such constitutional requirement would be paramount if fifty rules of order seemed opposed to it. Mr. Lewis' point of order would certainly have been vigorously contested had it been formally made; and I strongly suspect that the chair would have been supported by the house in ruling according to his own precedent.

THIS GIVES the opportunity to say how efficient was Mr. Lewis' service as chairman of the committee on the dispatch of business. He introduced all the resolutions fixing orders of the day and otherwise arranging for the consideration of measures, and he did it with absolute fairness and with such success that the convention passed, probably, upon more measures of importance, and did it with neither undue haste nor yet with waste of time, than it ever had done before. If the rules committee in the House of Representatives at Washington had tried as hard to do its work fairly to all concerned, one Cannon, who has become tolerably well known to the American people, would not be in his present plight. This is not the only way in which the House of Deputies can offer pointers to its political prototype.

ONE OF THE interesting and interested spectators who do not appear as deputies but yet are important factors in the work of the Church was the Rev. A. J. P. McClure of Philadelphia, treasurer and financial agent of the Clergy Relief Fund. I wish a little more appreciation had been awarded his splendid work, especially by the committee on the State of the Church, though I well know the reason is simply because he is, in fact, so well appreciated that it seems needless redundancy to say so. I glean from his report that within ten years the number of beneficiaries of the fund has grown from 190 to 634, and the amount distributed from \$76,727 to \$235,000 annually. Since the last General Convention about \$200,000 has been added to invested funds, \$85,000 having been received from the Five Million Dollar Fund. Let Churchmen remember that in contributing to the latter fund they must not neglect their gifts to the principal organization, which is already doing a very real work in relieving distress among the aged clergy and their widows and orphans, although not nearly as much as the needs require. Contributions to the Clergy Relief Fund direct are (unless otherwise directed) used for immediate relief; those to the Five Million Dollar Fund are invested and only the income can be used. Both purposes are admirable, but if contributions should be diverted from the former to the latter, much distress and hardship would result.

READING OVER the foregoing at this juncture I find that, quite unintentionally, I have been writing all this time almost exclusively of Philadelphians. How does it come about that, Philadelphia plays so large a part in Church affairs? Philadelphians are so large-hearted that they chiefly supply the motive power for everything good that comes up within the Church and then have enough spare energy left to run the other kind. Of what other city can so much be said? Next to Americans I think Philadelphians are the finest people on this continent. Sometimes I am almost tempted to wish that the two races might be fused into one.

IN THE House of Bishops, committees were appointed respectively on the subject of comity with the Greek Church and with Old Catholics in this country, and the committee on the former subject introduced Raphael, the Syrian Bishop of Brooklyn, to the House of Bishops, where he was received with that friendly comity which is due the Bishop of another great communion of the Catholic Church. Earnestly do I hope that both these committees, forgetting what is past, will press forward in good faith toward that amicable understanding with both these bodies which many of us believe to be quite possible, if only our own end of the negotiations be wisely administered.

L. C.

IF THE THOUGHT of Christ as the Word fills us with courage, the thought of the Word as Christ fills us with patience. As it was in the case of the first Advent, even so now He is guiding the course of the world to the second Advent. We can see enough in the past to find a vantage ground for faith; and when the night is deepest and all sight fails, shall we not still endure, like the men of old time, as seeing the invisible?—*Bishop Westcott.*

## THE HOUSE OF BISHOPS.

(Continued from page 896.)

before leaving the church. These elections must be confirmed by the House of Deputies.

The resignation of the Rt. Rev. A. R. Graves, D.D., as Bishop of Kearney, which had been tendered to the House of Bishops earlier in the session, was accepted by the House. Bishop Graves was consecrated Bishop in 1890.

The new missionary canon as amended by the House of Deputies was adopted by the House of Bishops and becomes operative at once.

## THURSDAY, OCTOBER 20TH.

The Bishop of New York offered the following resolution:

"WHEREAS, The employment of children in factories, mines, and shops reduces wages to the child's standard, disintegrates the family,

**Resolutions on Child Labor** deprives the child of his natural rights to a period of training and time for play, and depreciates the human stock; and

"WHEREAS, We recognize the responsibility of the Church for our industrial as well as our spiritual standard: therefore we call upon employers and parents to use all influence toward better legislation and better enforcement of the laws for the protection of children, to the end that exploitation of the labor of children shall become impossible in this Christian country; and

"WHEREAS, We believe a special injustice against the child exists in the night work of boys under 18, in the transmission of messages, and especially in the distribution of our daily morning papers, between the hours of 10 P. M. and 6 A. M., therefore we call upon all Christian legislators to make laws forbidding this work of children under 18, between the hours of 10 P. M. and 6 A. M., in the various communities of our nation."

The resolution was adopted.

## FRIDAY, OCTOBER 21ST.

The House of Bishops concurred with the House of Deputies in appointing the joint commission to prepare for and call the World's Conference of all Christian Bodies. It also concurred in the action of the House of Deputies concerning the revision of Canon 40, giving permission to use the revised version of the Bible in reading the lessons at morning and evening prayer, but designating the King James translation as the standard Bible of this Church. The two houses concurred in appointing Wednesday, October 8, 1913, as the date for the next meeting of the General Convention. At the very end of the session of the House of Bishops they failed to concur with the House of Deputies in the matter of providing an automatic pension from the General Clergy Relief Fund for Clergymen who reach the age of 64.

## HOUSE OF DEPUTIES.

(Continued from page 896.)

shall select, to consider the substance of the memorial and report to the next General Convention.

In the latter part of the afternoon a rather unique debate was held in the House. It was unique from the manner in which it was conducted rather than from the subject of the debate, although even the subject might seem rather unique to one who was present at the Richmond Convention and understood at all the accepted meaning of the passage of the Suffragan Bishop amendment to the constitution. The subject was a proposed amendment to the constitution providing for the setting apart missionary districts along racial lines. The uniqueness of the debate lay in the fact that it was decided before the debate began just exactly who the speakers on each side were to be and the time each was to have. The two sides were represented alternately. And no one but those who had been previously appointed were recognized by the chair.

The discussion was opened by the Rev. Dr. GRAMMER asking that the colored delegation that was present at the Convention be given ten minutes in which to present their request. This was opposed by one of the members of the House on the grounds that it was against all precedents of the House of Deputies to allow any one not a member of the House to take part in any of the debates. This point being settled by the Chair upholding the objection, Mr. Battle of North Carolina opened the debate proper. Those speaking in favor of the amendment were Mr. R. H. BATTLE of North Carolina, the Rev. Dr. WARNER of Louisiana, Mr. J. H. DILLARD of Louisiana, and the Rev. Dr. GRAMMER of Pennsylvania. Those speaking against the measure were the Rev. J. B. DUNN of Southern Virginia, the Rev. C. B. BRYAN of Southern Virginia, the Rev. G. S. WHITNEY of Georgia, the Rev. J. C. MORRIS of Tennessee, and Col. Z. D. HARRISON of Atlanta.

The vote was taken by dioceses and resulted as follows: Clergy—Yes 22, Divided 7, No 35. Laity—Yes 19, Divided 3, No 36. On looking over the roll of the dioceses it is interesting to see that the vote was by no means sectional, either geographically or ecclesiastically.

The amendment to the constitution which was introduced into the House of Bishops and passed by that body, providing for the

## Election of the Presiding Bishop

its final passage:

"Strike out Section 3 of Article I., and insert in place thereof the following:

SEC. 3. Upon the expiration of the term of office of the Presiding Bishop, the General Convention shall elect the Presiding Bishop of the Church. The House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be such Presiding Bishop, by a vote of a majority of all the Bishops entitled to vote in the House of Bishops, such choice to be subject to confirmation by the House of Deputies.

"His term and tenure of office shall be prescribed by Canons of the General Convention.

"His salary as Presiding Bishop shall be fixed and paid by the General Convention.

"When, for any reason, a vacancy in the office shall occur, or, if by reason of infirmity, the Presiding Bishop shall become disabled, the House of Bishops shall elect one of its number to act as Presiding Bishop until the next meeting of the General Convention."

The canon of Suffragan Bishops already reported as having been presented to the House of Bishops was passed by both houses with the following additional section: "No Suffragan Bishop while acting as such shall be the rector or settled minister in charge of a parish or congregation."

By the concurrent action of the two houses a joint committee was appointed to carry the greetings of this Church to the General Synod of the Church in Canada.

The matter of the reorganization of the Board of Trustees of the General Theological Seminary was recommitted to the joint committee that had the matter in charge with instructions to report at the next General Convention.

## WEDNESDAY, OCTOBER 19TH.

The House of Deputies voted to refer to a joint committee to report in 1913 the matter of revising the third Good Friday Collect.

The Rev. Dr. Manning presented the following report and the resolutions appended thereto were adopted by the House of Deputies by an unanimous rising vote.

**Conference of Christian Bodies** "The Joint Committee to which was referred the following resolution offered in the House of Deputies by the Rev. W. T. Manning, D.D., of New York:

"Resolved, That the House of Bishops concurring, That a joint committee consisting of seven Bishops, seven presbyters, and seven laymen be appointed to take under advisement the promotion by this Church of a Conference following the general method of the World Missionary Conference, to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the faith and order of the Church of Christ, and that said committee, if it deem such a conference feasible, shall report to this Convention;

have considered the same, and submit the following report, and recommend the immediate consideration and passage of the resolution appended to the report.

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow-Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal council together in the spirit of love and forbearance. It is our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism, with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us, holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one; we respectfully submit the following resolution:

"WHEREAS, There is to-day among all Christian people a growing desire for the fulfilment of our Lord's prayer that all His disciples may be one, that the world may believe that God has sent Him:

"RESOLVED, the House of Bishops concurring, That a joint commission be appointed to bring about a conference for the consideration of questions touching faith and

order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference. The commission shall consist of seven Bishops appointed by the chairman of the House of Bishops, and seven presbyters and seven laymen appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

The House of Deputies on the recommendation of their committee on Canons concurred with the House of Bishops in adopting a new canon "Of a General Board of Religious Education" as prepared and proposed by the Joint Commission on Sunday school instruction. The object of the canon is outlined in the first section, which is as follows: "There shall be a General Board of Religious Education, the purpose of which shall be the unification and development of the Church's work of religious instruction, especially through the Sunday School, under the constitution and canons of the General Convention."

The House of Bishops had adopted, subject to the concurrence of the House of Deputies, an amendment to Canon 40 providing, in

**Reading of the Scriptures** substance, that at Morning and Evening Prayer the lessons shall be read from the translation of the Holy Scriptures commonly known as the King James translation, but permission is hereby given to use the marginal readings adopted by a previous General Convention and also to read the Revised Version, either American or English. The House of Deputies, after some interesting though short debate adopted the proposed amendment after further amending it by inserting after the words "King James translation" the words "which is the Standard Bible of this Church." The vote was taken by orders and resulted as follows: Clergy—Yes 50, Divided 8, No 7. Laity—Yes 47, Divided 1, No 9.

#### THURSDAY, OCTOBER 20TH.

There was a snap and go about the manner in which the House went about the business of the day that told only too clearly that the

**Business Quickly Dispatched** time was growing very short and that if everything was to be finished on time there must be no delay. This fact was emphasized when the ever-present and watchful representative of the committee on the Dispatch of Business immediately after the call for the reports of standing committees, offered the following resolution, which was adopted by the House: Resolved, That the closing service of this Convention be held in St. Paul's Cathedral on Friday at 2:30 p. m.

Among the measures to come up for consideration was a new Preamble which had been proposed, but on account of the little time left for its discussion it was deemed inexpedient to take it up at this time, and especially since one Preamble had already been disposed of.

The House then concurred with the House of Bishops in adopting the amendment to the article of the constitution dealing with the Suffragan Bishops, by which it was provided that no Suffragan Bishop can be elected without first procuring the consent of the majority of the Bishops and of a majority of the Standing Committees of the dioceses. This requires ratification by the next convention, but does not delay action under the plan already adopted.

The two following significant amendments to the constitution were adopted by the House of Deputies subject to the concurrence of the House of Bishops:

**Two Constitutional Amendments** Resolved, the House of Bishops concurring, That the following change be made in the constitution, and that the proposed alteration be made known to the several dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article 11 of the constitution, as follows:

"Strike out Section 6 of Article 1, and insert in place of it the following:

Sec. 6. One clerical and one lay deputy chosen by each missionary district of the Church established by the House of Bishops, beyond the territory of the United States of America, and one clerical and one lay deputy chosen by the Convocation of the American Churches in Europe, shall have seats in the House of Deputies, subject to all the qualifications and with all the rights of deputies, except the right to vote when the vote shall be taken by orders."

Resolved, the House of Bishops concurring, That the following change be made in the constitution, and that the proposed alteration be made known to the several dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article XI. of the constitution, as follows:

"Strike out Section 4 of Article I, and insert in place of it the following:

Sec. 4. The Church in each diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four presbyters, canonically resident in the diocese, and not more than four laymen, communicants of this Church, having domicile in the diocese; but the General Convention by Canon may reduce the representation to not fewer than two deputies in each order. Each diocese shall prescribe the manner in which its deputies shall be chosen.

The Church in each missionary district within the boundaries of the United States of America, which shall have been established in accordance with the constitution and canons for the government of this

Church, shall also be entitled to representation in the House of Deputies by not more than one presbyter, canonically resident in the missionary district, and not more than one layman, communicant of this Church, having domicile in the missionary district. Such missionary district shall prescribe the manner in which its deputies shall be chosen. Deputies from such missionary districts, except as otherwise provided in the constitution, shall be subject to all the qualifications and with all of the rights of deputies from dioceses.

To constitute a quorum for the transaction of business, the clerical order shall be represented by at least one deputy in each of a majority of the dioceses entitled to representation, and the lay order shall likewise be represented by at least one deputy in each of a majority of the dioceses entitled to representation.

"On any question the vote of a majority of the deputies present shall suffice, unless otherwise ordered by this constitution, or, in cases not specially provided for by the constitution, by canons requiring more than a majority, or unless the clerical or the lay representation from any dioceses require that the vote be taken by orders. In all cases of a vote by orders, the two orders shall vote separately, each diocese having one vote in the clerical order and one in the lay order, each missionary district, within the boundaries of the United States of America, having a one-fourth vote in the clerical order and a one-fourth vote in the lay order; and the concurrence of the votes of the two orders, by not less than a majority of whole votes in each of all of the dioceses and missionary districts within the boundaries of the United States of America represented in that order at the time of the vote, shall be necessary to constitute a vote of the House."

A message was received from the House of Bishops' advising of their action in amending Canon 38 on the remarriage of divorced

**Divorce Canon Postponed** persons. In reporting on this proposed amendment the committee on Canons stated that on account of the lateness in the session of the General Convention they considered it inexpedient to undertake to go into this subject. Consequently the whole matter was postponed for consideration at some later convention, if then desired.

The House of Deputies failed to concur with the House of Bishops in the adopting of a canon on Religious Orders.

A canon was adopted, subject to the concurrence of the House of Bishops, by which the General Clergy Relief Fund is to pay a pension to all clergymen reaching the age of sixty-four and stating how and in what amounts it shall be paid.

The members of the Courts of Review for the eighth judicial departments were nominated by the several departments and elected

**The Court of Review** by the convention. Immediately after this election consideration was given to the canon proposing to empower each judicial department to prescribe how the members of the Court of Review shall be elected in place of the present method of nominating and the General Convention electing. After some discussion the amendment was adopted, subject to the concurrence of the House of Bishops. Some little excitement was caused in the minds of a few of the deputies when a lay deputy from New York declared that this was but a movement toward the establishment of provinces, and yet he expected to vote for it, and when immediately a clerical deputy from the same diocese made a somewhat similar statement, adding that the time was near at hand when the provinces must come. In spite of this, however, a most significant vote was cast of 233 in favor and 97 against the adoption of the proposed amendment.

Mr. F. C. MOREHOUSE of Milwaukee presented, on behalf of the missionary secretaries, a resolution, which was unanimously adopted, providing for missionary committees in dioceses, to be charged with the formation of parochial missionary committees, as a working force for increasing the offerings for missions.

The Rev. Dr. MANNING announced that the expenses attached to the calling of the proposed World's Conference would amount up in the hundreds of thousands and that, to \$100,000 Given for help meet this, one of the lay deputies of the World Conference the Convention had contributed \$100,000. This being so he moved a resolution of thanksgiving in that God had put it into the heart of this man to contribute so liberally to this great cause.

The House of Deputies sitting behind closed doors in executive session confirmed the following elections of Missionary Bishops made by the House of Bishops:

**Missionary Bishops Elected** Rev. GEORGE A. BEECHER, Dean of the Cathedral, Omaha, Neb., to be Bishop of Kearney.

The Rev. T. P. THURSTON, rector of St. Paul's Church, Minneapolis, Minn., to be Bishop of Eastern Oklahoma.

Rev. F. L. H. PORT, D.D., president of St. John's College, Shanghai, China, to be Bishop of Wuhu, China.

Rev. L. C. SANFORD, secretary of the Eighth Missionary Department, to be Bishop of San Joaquin.

Rev. J. W. ATWOOD, rector of Trinity Church, Phoenix, Arizona, to be Bishop of Arizona.

Rev. E. A. TEMPLE, rector of St. Paul's Church, Waco, Texas, to be Bishop of North Texas.

The House then elected twenty-one members of the Board of Missions as follows: The Bishops of Albany, Bethlehem, Atlanta, Minnesota, Indianapolis, Chicago, New York,

**Members of Board of Missions** and the Bishop Coadjutor of Virginia; Rev. Dr. Henry Anstice, Rev. Dr. E. M. Stires, Rev. Dr. Alexander Mann, Rev. Dr. Manning, Rev. F. de F. Miel, Rev. W. M. Clark, Rev. W. R. Stearly, Rev. E. E. Cobbs; Messrs. W. G. Low-

J. T. Davies, Elihu Chauncey, H. L. Morris, G. W. Pepper, C. G. Saunders, W. F. Cochran, and J. S. Newbold. Mr. George Gordon King was elected treasurer, and the Rt. Rev A. S. Lloyd, D.D., Bishop Coadjutor of Virginia, was elected president by unanimous vote.

The Rev. Dr. Parks offered the following resolution which was adopted:

"WHEREAS, at the last Lambeth Conference in 1908 a proposal was presented and carried for the formation of a consultative body to which might be referred the problems of the various churches in communion with the Anglican Church; and

"WHEREAS, by a published correspondence between the most Rev. the Archbishop of Canterbury and the Bishop of Massachusetts it plainly appeared that the resolution of Lambeth Conference might imperil the independence of this Church: therefore be it

"Resolved, That this House affirms its conviction that any legislative connection with the English Church would be an obstacle to the progress of this Church."

of the United States at their convention being held in Boston have unanimously adopted the enclosed resolution. In addition they have passed the following vote:

"Voted: That in view of the possibility of fraternal discussion of Church Unity suggested by the Lambeth Conference of Anglican Bishops in 1908, a special commission of five representatives be appointed to consider any overtures that may come to our denomination as a result of this Conference."

"Will you not present these resolutions as adopted to the Convention of the Protestant Episcopal Church with the sentiments of our fellowship and cordial good will?

"Yours very truly, RAYMOND CALKINS."

The following are the members of the commission as appointed: The Rev. Newman Smyth, D.D., of New Haven, Rev. Raymond Calkins, D.D., of Portland, Rev. S. H. Woodrow, D.D., of Washington; Mr. C. H. Gower of Michigan, and Mr. Eliot Miller of Iowa.

The following is a draft of the report of the committee:



*Top Row.—BISHOP FUNSTEN*

*BISHOP ROBINSON*

*BISHOP MORELAND*

*BISHOP KEATOR*

*BISHOP SPALDING*

*Front Row.—BISHOP KENDRICK*

*BISHOP NICHOLS*

*BISHOP WELLS*

EIGHTH DEPARTMENT BISHOPS.

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#### FRIDAY, OCTOBER 21ST.

This being the last day of the convention, all the loose ends were gathered up. Many resolutions of thanks and appreciation were passed. A message came from the House of Bishops stating they had passed a constitutional amendment which would give the Suffragan Bishops the right to vote as well as a seat in the House of Bishops. After some discussion the vote was taken, which resulted as follows: Clergy—Yes 27, divided 7, no 27. Laity—Yes 8, divided 1, no 33.

A committee of two was sent to the House of Bishops to inform that House that the House of Deputies would take a recess until 2:30 P. M., when after the usual service it would adjourn without day. As the House of Bishops had not yet completed its work, several resolutions of minor importance were introduced.

The president of the House read the following communication from the Council of Congregational Churches sitting in Boston,

**Message from Congregationalists** which must have struck all those who were present as a peculiar coincidence by the action by this convention looking toward the calling of a world's conference of all Christian bodies on the matters pertaining to faith and order:

"Boston, October 20, 1910.

"Rev. Randolph H. McKim, President of the House of Clerical and Lay Deputies, Protestant Episcopal Convention, Cincinnati, Ohio.

"My DEAR SIR:—The National Council of the Congregational Church

"WHEREAS, The last Lambeth Conference of the Bishops of the Anglican Communion, which was held in London in 1908, lifted up the ideal of Church unity in these words: 'We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, part away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity.' And

"WHEREAS, The Anglican Bishops further recommend that for this end conferences of ministers and laymen of different Christian bodies be held to promote a better mutual understanding; and we, on our part, would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and, forgetting not that our forefathers, whose orderly ministry is our inheritance, were not unwilling separatists, we would loyally contribute to precious things of which as Congregationalists we are stewards, to the Church of the future; therefore this Council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal Church in Christian work and worship."

## Closing Service of General Convention

**A**T 2:30 o'clock on Friday afternoon St. Paul's Cathedral was filled with people who had come to the closing service of the Cincinnati convention. Bishop Doane was assisted by the rector of Christ Church, Cincinnati, into the chancel some minutes before the beginning of the service. Shortly afterwards the choir entered the church through the front door and marched up the middle aisle singing "All Hail the Power of Jesus' Name." The Bishops entered the choir from the vestry room, the procession being headed by the Rev. Dr. Hart and Dean Matthews. In the chancel were Bishops Tuttle, Lawrence, Vincent, Doane, and Ferguson, and the Rev. Dr. McKim. Bishop Doane took the opening part of the service. Bishop Ferguson read the first lesson and Dr. McKim read the second. The collects were said by Bishop Vincent, and Bishop Tuttle preached the sermon, which is published elsewhere in this issue. After the sermon the *Te Deum* was sung, the benediction pronounced, and the Bishops reentered the vestry room headed by the venerable Presiding Bishop.

With this service the General Convention of 1910 passes into history. As usual, there is a note of sadness about the closing service of General Convention. When men who have thought seriously of the deepest things of life and have been working shoulder to shoulder in the interest of these deep things for many days, part not knowing whether they shall be privileged to meet again in this life, it is but natural that sorrow should fill the hearts which would be unbearable, except for the certainty ensuing from the faith we have in the Lord Jesus Christ.

The following is the sermon preached by the Presiding Bishop at the closing service of the General Convention:

Dear Brethren of the House of the General Convention of 1910: Cincinnati was a patriot of rugged simplicity and engaging modesty.

**Sermon of the Presiding Bishop** Yet efficiency and success were close attendants upon his doing of things, and the safety and welfare of Rome, when in his hands, were assured.

The city which seems to get its melodious name from him is much like him. It made no proud promises. It kept almost to the plow and furrow of its daily activities. Yet how wisely and well it planned, and how efficiently and successfully it has carried out, the provisions for our care and comfort! From hearts that do not speak and with voices, when there is opportunity to speak, we say out grateful appreciation for such gracious and unceasing hospitable kindness.

Upon the Bishop of the city was laid a double burden: to be the host of both Houses and to be the guide in watchful chieftainship of one. Duty well discharged brings him its own reward. But the need of our warm thanks shall not be wanting.

I do not think the charge will lie against us that we have been idlers in our sojourn in the kindly city. But even if General Convention were bare of achievement in changes and improvements of Church machinery, its meeting is of no small value in spreading interest and unifying aims and deepening loyalty and strengthening harmony, to the real and abiding benefit of the American Church. Friendly salutations, warm hand grasps, loving heart beats, grateful memories, gracious forecastings, interchanged opinions, even *obiter dicta* go far and count much to make us one and keep us true and faithful.

If one in the heat of extemporary talk and perhaps with some thoughtlessness about explanatory context says out that the Bible is not the Word of God, the gathered phalanx of the faithful take care at once to say back in loyal unison, and to record for the whole world to note, that "the Holy Scriptures of the Old and New Testaments are the Word of God."

If this Church, shrining in her soul depths devotion to the invaluable heritage of Catholic faith and polity, yearns for the name which shall declare her birth and rearing of which she is justly and humbly proud, yet she does not forget that much of freedom and its blessings came to her three hundred years ago, and she is not ready to change the name embodying these until at least practically all her children ask it.

If Social Science and Social Service urge their cause, this Church in deference and sympathy lends an ear to ear, since in her recited Decalogue and in her Catechism for instruction she emphasizes justice and love to our neighbors; and in her holiness of offices she points firmly and holds high the standard of civic righteousness in praying that all Christian rulers "may truly and impartially administer justice to the punishment of wickedness and vice and to the maintenance of true religion and virtue." It has been said, "The nineteenth century made the world a neighborhood. The twentieth should make it a brotherhood." God grant it be so in His time!

If the foundations of the family, the primal Divine institution, are undermined by facility of divorce and recklessness of remarriage, imperilling the stability of Christian civilization, this Church of the Prayer Book steadily holds aloft the standard, with Holy Matrimony inscribed thereon, and declares to those entering into the bond of its sacred union that it is till death them do part.

If the Christ Child came to Bethlehem of old that benedictions

might light down on childhood and dignity from heaven abide with it forever, this Church gives great heed to the washing of regeneration, and when the child has come from the sacred waters takes pains to devise and provide for it religious training and instruction, that it may be wise unto salvation for this world and the next.

If prayer for healing has been in a measure forgotten and faith in spiritual forces has been obscured, the Church allows, not whisperings only, but open, outright challengings to the care and cure of the sick in body and mind as well as those sin-sick of soul.

If urgent calls for Christian union are in the air, and better yet, if deep longings for Church unity are in the heart, this Church, welcoming the rising wave of the Laymen's Movement over the land as a veritable Nile's overflow to spread fertility, and listening with good will and sympathy to an Edinburgh World's Conference, with hearty voice and rising vote accords her greeting and approbation.

But the ifs may be changed, and really the ifs may be flung away; and a thoughtful survey of this General Convention shall find in its things positive and things suggestive and things directive which shall warm our hearts and kindle anew in them living flames of loyalty to God's truth and love for Christ's Church.

Even if we think that some useful aims have failed of accomplishment and that some things are left undone that ought to have been done, it is well to consider that in this world of discipline and preparation it is ever so much better a thing to try without success than it is to succeed without trying.

One well marked thread, strong and helpful, is shot through the web and woof of this Convention—Missions. Missionary love and missionary thanksgiving, missionary zeal and missionary hope and missionary determination.

Our great Missionary Society went behind-hand last year only \$40,000. More dioceses met their apportionments than ever before. More parishes gave. The rising wave is as steady and sure as an ocean tide. God be thanked!

With no criticism anywhere, with not one objection raised, with warmth and joy and love, we have elected six new Missionary Bishops. And two missionary districts have purchased for themselves a good degree and have bravely made their chief pastors diocesan Bishops.

The missionary features of the convention will bear the closest scrutiny, and will reward it, too. It is as if the resolution passed in Cincinnati in the General Convention of 1850 has rolled in the echoes and swelled with the growth of six decades to enter into our ears and to warm our hearts and rouse our wills and guide our works and gifts. Here it is—

"Resolved, That the constantly enlarging field of missionary work diocesan, domestic, and foreign, presented before the Church, and the clear indications of God's good will toward the work itself, can be rightly met only by an enlarged liberality on the part of the Church generally, and a spirit of greater self-denial and more single devotedness on the part of the various orders of the ministry."

Thank God for our missionary zeal. Thank God for our missionary hope. Thank God for our missionary love. I beg you, let the zeal and hope and love put on the every-day garments of act and work and life. The rainbow that spans the cataract will not serve as a bridge to cross the chasm.

In the same Cincinnati Convention of 1850 there were indications of birth-pangs presaging the coming of the Woman's Auxiliary. What a proper child when it came! What a healthful, helpful, blessed, and blessing grown-up it has since become!

Memories kindly shoot back Parthian arrows to Richmond, to the wonderful Convention of 1907, and to Jamestown of 1607.

Almost in our gathering time here our hearts beat in congratulatory greetings to our sister Church of Canada in her Bicentenary celebration of the first Church beginnings for her in October, 1710.

But in our hearts, also, side by side with swelling gladness has been sobering sadness. Death has summoned one of our number, and by a sudden call. Yet it was really a call to come home. In the midst of life we are in death. To the faithful Christian death, the home call, opens the door to the wonderful—O, the utterly baffling thought of it—the wonderful, everlasting life.

The final home call is not ours yet. Rather the bugle summons to work and to fight. By the merciful Lord we are permitted, in our near separation, to go back to dear earthly homes.

If in our homes and parishes and among our neighbors we are teaching Christian truth by living Christ like lives, we are helping, in the best way we can, truth to prevail and unity to grow and love to wax warm in the Church and in the nation and in human life. God speed such blessed result through Jesus Christ our Lord!

Dear brethren all, good-bye.

Swords of lath more fittingly belong to some of us now. We bow to receive them. We pray the merciful Master to let us humbly say, if but in a final whispering—

"We have fought a good fight. We have finished our course. We have kept the faith. Henceforth there is laid up for us a crown of righteousness which He, the righteous Judge, shall give us at that day, and not to us only, but unto them also, that love his appearing."

## Last Week of the Woman's Auxiliary

MONDAY, OCTOBER 17TH.

**C**HIE subject of the conference of the Woman's Auxiliary on Monday, October 17th, was "The Woman's Auxiliary." Mrs. Adams of Pittsburgh presided, and in her introductory remarks thought it a fitting thing that the programme should be opened by a Southern Ohio officer, Mrs. J. Brown.

Mrs. BROWN believed that every diocesan officer should feel a sense of responsibility and possess knowledge. In her diocese every member of the diocesan officers' board makes visits. The vice-president writes to each parish officer, telling of pledges and the apportionment.

Mrs. TURNER, travelling secretary of Kansas City, Mo., showed a map which had marked on it the places she had visited. She was

"Business methods" was discussed briefly by Mrs. DWYER of Oklahoma. She told of the two classes of diocesan officers. One said she was too busy to do certain lines of Auxiliary work; the other said, "I am a busy woman, therefore I must do this," and she rose early in the morning and cleared away her Auxiliary tasks before the claims of the family began. Mrs. Dwyer quoted the methods of various dioceses. Deleware contributes one-fifth of its earning capacities for travelling expenses of its president, or if she cannot go, of some other officer, to the triennial conference. In another diocese, each parish branch pays \$1 towards current expenses.

Miss STURGIS of Massachusetts spoke on the particular work of bringing into the Auxiliary older girls who are not in touch with



DEPARTMENT SECRETARIES.  
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**Man Wanted to  
"Fill the Bill"** not discouraged by negative responses to her letters for arranging meetings. In response to one such letter came the reply, "It is not a propitious time for visiting." The second time, the reply from the same individual came, "It is equally unpropitious." The third time came the word, "It is a man we want, not a woman. Send a man. No one but a man will fill the bill." Mrs. Turner contemplates writing again. When women tell her they have so few workers and so little to do with, she replies, "Yes, you have but little, but we do daily need your prayers."

Mrs. BRATTON of Mississippi spoke on the duty of vice-presidents to the isolated women. She had received a letter from one

**Isolated  
Women Workers** of these isolated women saying, "What will the Woman's Auxiliary do for us? Is there no part for isolated women in the Church?"

"They have a claim on your sympathy," said Mrs. Bratton, "and is it too high an ideal for us to hold up the words of the Master, 'Give Life to them'?"

Mrs. STINESS of Rhode Island gave as a definition of Missions, "They are an outward and visible sign of an inward and spiritual grace." If there is this inward and spiritual

**Apt Definition  
of Missions** grace, then we can make it felt among the young married women of the Church, and can help them to realize their responsibilities."

the work and have no desire to be, and also of young women who are too busy to be in touch. "We must reach some from inside out and we must reach some from outside in. We must give the young girl some definite thing that she can put her hand on and do. To take a specific case: Go for the busy girl in the parish. Give her the task of starting a missions class. Induce her to go to a summer missions school. One such girl gave up many good branches of work in which she was interested—current events' classes, friendly visiting—for this work of larger opportunities. The Junior Auxiliary helps to form right habits, right habits concerning thoughts, concerning prayers, concerning missions of the Church."

"A New Avenue of Influence" was a topic presented by Mrs. KELLOGG of California. Mrs. Kellogg is a grand-daughter of Bishop Philander Chase, the first Bishop of Ohio.

**"A New Avenue  
of Influence"** She enjoys coming back from California and seeing the Church in its strength, meeting in Ohio, but she claimed for California that many years before the Church was established in Virginia, in the year 1597, missionary prayers were read by Sir Francis Fletcher. Mrs. Kellogg told of the movement inaugurated by the Bishop of California and known as the "House of Church Women." During the session of the diocesan council, the women meet together as a "House." It is an avenue by which are gathered up all Church activities. All societies of women report before the house, which legislates on all matters

pertaining to Church work for women. If any such matter comes before the council, it is referred to the House of Women. After a three years' trial, the women sent to Bishop Nichols a vote of thanks for his good thought for them.

Mrs. MONTEAGLE of California was called upon to tell what her Auxiliary was doing for the isolated women. She, as well as other officers, have visited the branches and she has covered 4,000 miles.

The noonday prayers were read by the Rev. Mr. Garland of the Third Department. Mrs. Hayward of South Carolina presented

**The Noonday Addresses**

first the Bishop of Brazil, BISHOP KINSOLVING, who addressed the Auxiliary. "We of the missionary frontiers coming to you, the vanguard of the army, the daughters of the Church, are like driftwood. We meet, and greet, and sever, and part eternally. I want to present to you two pictures which will illustrate to you what the Church stands for not only in Brazil but elsewhere. First. On the Fourth of July, two years ago, some of us were present at the

Missionary Bishop. There were many things for which he was thankful. Among them was the \$70,000 endowment raised in four years. He thanked the Woman's Auxiliary for giving the diocese its first start in self-independence. In 1901 the Woman's Auxiliary gave him the means of purchasing the first foot of firm ground. Up to that time not one dollar's worth of diocesan property was owned. Now there is a home for the Bishop for all time and free from all debt. Sacramento had two needs. There are 12,000 heathen Indians outside of all those under the care of other churches. A missionary is needed, and \$500, a horse, and a house are needed for him. A woman helper is wanted from the United Offering workers to take charge of the House of Our Merciful Saviour for crippled children.

BISHOP JOHNSON of South Dakota gave some amusing accounts of his endeavors to pick up the Sioux language and of his mistaken understanding of certain of their phrases. He read from *Anpao*, the newspaper of the Indians, lists of the varied and generous gifts of



SEVERAL DIOCESAN SECRETARIES.  
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Lambeth Conference in the old Cathedral of Canterbury at the grandest service in which I ever took part. Tier upon tier of Bishops were ranged along the steps on either side of the chancel, many of them wearing their scarlet hoods and making a brilliant scene. High upon the seat of St. Augustine sat the Archbishop of Canterbury. The scene represented all the grandeur and stateliness of the Church Catholic. There was the sense of brotherhood which belongs to the catholicity of this Church of ours. The worship was in the mother tongue, intelligible to all, and the recitation of that Creed formed in the sub-apostolic times thrilled us all. And now the second picture. One year later on a mountain-side in Brazil, I gathered around me in a hut, so low in structure that it interfered with my gestures, a little group of lowly people, for Communion. I looked down with moistened eyes on my mountain sheep looking up to me to be fed, and as we sang the Communion hymn, I thanked God, and felt nearer to Him there on the mountain-side than in the great Cathedral. The one picture is the complement of the other, the one explains the other. No church is fit to do slum-work in London that does not do its work on the frontier, and no church is fit to do work on the frontier that doesn't do work in the slums. Strive to make good the vision which God gives you as the daughters of the Church."

BISHOP MORELAND felt that since Sacramento had become a diocese he had lost a great and noble distinction in ceasing to be a

the Indians for missions and spoke of the Church's duty to them. "I have heard it said, 'The Church's mission is to put white souls into red men, and white souls into black men, and white souls into white men.' I present to you the opportunity to rebuild St. Mary's School at Rosebud agency. In writing of this school I have called the leaflet 'A Lighthouse Out on the Billowy South Dakota Plains.' It will take \$15,000 to \$20,000 to rebuild it. The Church has no right to build a school in this day simply for education among the Indians, but if the Indians are to be educated spiritually, the Church must do it." The Bishop spoke of the Bishop Hare Memorial fund, which now amounts to about \$27,000. "I have never pleaded and never will plead for money in memory of Bishop Hare, but I do plead that this Church shall do something to mark the memory of this great man." The memorial fund is expected to reach \$50,000 and will be used as a further endowment of All Saints' School at Sioux Falls, which the Bishop called "my home."

#### TUESDAY, OCTOBER 18TH.

The women gathered early in Conference hall to take part in a missionary study class, conducted by Miss FIEDLER according to methods used in California. It was an interesting half-hour. The lesson was based on the "pivot age" of Japan and the class enjoyed the "real Japanese touches" introduced by several of our missionaries from Japan.

Later, at 10:30 A. M., the Woman's Auxiliary question-box was opened by Miss STURGIS, who classified the questions under the following heads: Prayer, Organization, Study, and Gifts. The question of organizing prayer-meetings for the Auxiliary was considered. First it was suggested that officers urge the opening of all parish branch meetings with prayer, and second, it was suggested that the latter part of these meetings close with intercession for special needs. One branch meets at stated times for prayer, and a "Book of Remembrance" is kept. In this book is entered the date the intercession was made and on the other side the date of the answer. One branch had before it the problem of raising \$100,000. It seemed hopeless, but intercession was made and the money soon came in. The Church Prayer League was recommended and the announcement was made that one branch as a whole had joined the league.

#### Mission Study Methods

sort of a meeting they were coming. Each of the three officers had made the matter a subject of prayer. One of them talked to the young women on what she would do if told by some girl that she did not believe in missions. The other spoke on opportunity, and told these young women that if they missed this opportunity to serve, God would use simpler people to do His work. The girls organized, chose a day of meeting, and decided to hold ten meetings studying missions from the beginning of the Bible to the present time. Each girl was obliged to be on some committee, either serving in behalf of foreign or domestic or city missions. The large class was divided into groups of ten later on, each group to be taught by one of their own number. The question was asked of Mrs. HUNTER of North Carolina, "How far will the gift of \$5,000 from the United



A GROUP OF DEACONSESSES.  
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The question of reaching women not interested had various suggestive answers. An "outer circle" was formed in one parish in which each woman was pledged to read one carefully selected missionary book each year, to give 10 cents annually, and to make two garments. At the close of the year all met to vote where the garments should go. It was also suggested that the United Offering treasurer by rightly presenting her subject might interest many women. One woman, now a president of a diocesan branch of the Auxiliary, received her first interest in the Auxiliary on the night of her confirmation. She was met by the parish president of the Auxiliary, who, reaching her hand, introduced herself and invited this woman to join. A remarkable case of interesting women in missions was cited from Kearney. Three denominational leaders were approached and the offer made, "If you will teach our women to study missions we will give our offerings for three months to your Presbyterian missions." At the close of the classes the leaders were presented for confirmation and all the offerings by their request went towards our United Offering. The value of business methods in Auxiliary work was questioned and the advice given in the motto, "Not slothful in business, serving the Lord." In keeping accounts, have them audited. Pay obligations first, then specials and United Offering.

The question of Mission Study was discussed from various standpoints and the account of forming a class in New York was

Offering go towards putting up your girls' dormitory?" Mrs. Hunter answered, "It will doubtless put up the first story."

Noonday prayers were read by Rev. Mr. Sanford of the Eighth Department.

Mrs. ARTHUR of the Iowa branch presented the Missionary Bishops.

BISHOP FUNSTEN of Boise wishes the Church in Boise to be a Church of achievement and not vision only. He found a school

there, rebuilt it and made it self-supporting. In the hospital at Boise three thousand people have been cared for and twenty-five young Idaho women trained and sent out into mining camps or sagebrush countries to care for the sick. The Rev. Mr. Creasy writes from Ross Forks, "We are trying to do the following work among the Shoshone Indians—first, through Good Shepherd Church, where the Sacraments are administered every Sunday; second, through the mission school, where the aim is not to make white men of the Indians but to train them to be good husbands and wives; third, through the mission farm, and fourth, through the government school, where Mr. Creasy holds services. He is not permitted to teach the Church and her ways but he reads the service fully vested at the school.

BISHOP PARTLDGE of Kyoto rapidly announced something in the Japanese language by way of greeting. It was interpreted thus:

**Unique Message  
from Nippon**

"Once again by divine permission I am allowed the privilege of suspending myself upon your noble eyelids." For a long time the Bishop searched for a forcible illustration of the results to one whose heart was not in tune with the great exaltation of the progress of the kingdom. He found his illustration during the war with Russia. He landed at the wharf, where the people were cheering over good news, young children, old grandmothers, and all present. Even he, the white man, joined in. Suddenly there came a silence and three gendarmes marched along beside some prisoners. The prisoners were not allowed to share in the rejoicing. There could have been no keener punishment nor greater degradation than this deprivation. The Bishop warned all not to forget that the powers of evil are going on all the time. The printing presses are circulating among the student centers food for agnosticism and all manner of anti-Christian literature, and men outside the country are furnishing the means. He spoke of Kyoto, the "city of peace," as the center of an eight-pointed star, each star representing a prefecture or province, the characteristics of which he named over. "It is not always an exhibition of force that appeals to the people of Japan," said the Bishop, and then told the story of the American admiral who, upon hearing that the old fisherman who had acted as Commodore Perry's pilot was still alive, sent his flagship to bring him, his children and his grand-children aboard his own ship. "Oh, father, the great white ship has come for you," was the summons to the old man. The news of his entertainment on the admiral's vessel was flashed across the country and did more to cement friendship between our two countries than many treaties. So now the Church sends message to the Japanese, "The great white ships of the Gospel of Peace have come for you and are calling for you by name."

BISHOP KNIGHT of Cuba mentioned the schools and missions of his district and asked particularly for equipments for some of them. He asked parochial branches to furnish the price of a desk with the price of duty attached; this would be \$5. He also asked for several more teachers.

**WEDNESDAY, OCTOBER 19TH.**

The ranks of the diocesan officers showed the inroads made upon them by the departures of many. The conference for the morning

**A Conference  
on Gifts** was on "Gifts." Mrs. Markoe of Pennsylvania presided. She introduced Mrs. McKim of Japan. Mrs. McKim spoke of the generous

impulses of the nation and told how strongly the motto "Gladly give," appealed to them. There is a desire to establish a central society of the Woman's Auxiliary which shall correspond somewhat to the diocesan branches in our own country. Miss Strong of Pennsylvania, who has recently been promoted from the Junior into the Senior branch, when asked, "How do you interest Juniors in giving to general missions, undesignated gifts?" replied, "By giving them the impression that while they may be interested in special fields, they must give their money to the board and the board will see that those fields are cared for." The branch to which Miss Strong belonged had for its motto, "The world is the field, the Church Missions House the distributor."

Miss Loring of Massachusetts thought that if every woman gave proportionately and gladly of her means there would be plenty left for specials.

Mrs. HOOKER of Montana told how freely the people of Montana gave towards the apportionment. The board apportions a certain amount to Montana, then the Bishop makes it larger and expects all to do their share and more. All the Easter offerings are given to general missions.

Miss MARY PEABODY, for a long time the secretary of Bishop Hare of South Dakota, told how well the Bishop had trained his people. His watchword was, "Every parish and mission a contributor to the Board of Missions." She also told what a large percentage of the financial gifts the women of South Dakota assumed and she believed there was a scriptural warrant for "Specials" being woman's prerogatives in the story of Mary bringing her alabaster box of ointment. Mrs. LEDYARD of Southern Virginia also pleaded for specials by telling of the Bishop, who said, "But for specials given me, my work could not have gone on."

Mrs. SEDGWICK of Minnesota gave a resume of the work done by the Babies' branch as a whole. "The Babies' branch emphasizes the sacredness of Baptism. The value of its work lies in the fact that no penny (ideally) goes into the box without the prayer and that is the sanctification of their gifts."

Mrs. STOLLENWERK of Alabama came from the Sunday school that had given more per capita for general missions than any other school—\$5 each was the amount.

Mrs. MASSIE of West Texas spent one year in trying to put in simple words what "general missions" really were. She showed, one day to her little lad a picture of Napoleon and asked him who it was. "I think it is a missionary." was the response. He had recognized the leading, conquering spirit.

Open discussions preceded noonday prayers, which were read by Rev. Dr. John Henry Hopkins. Mrs. McCONNELL of Louisiana in-

**The Afternoon  
Meeting**

roduced the speakers. BISHOP MANN of North Dakota pleaded for the needs of the Valley City Home in North Dakota. He needed \$100,000 to build a new home. This home is for the students of the state college, and while it shelters them it also throws around them the influence of the Church.

The Rev. R. J. ARNEY of Olympia said that it was a mistake to think that Olympia was a country full of money. The people go there to make money, not to give it out. The population is increasing so rapidly that it is hard to keep up with it. "This Church of ours does appeal to all sorts and conditions of men when it is rightly presented. There is much success in our rural parishes. Women are very anxious to help in the Woman's Auxiliary when it is presented in the right way. The work could be increased fifty per cent. if all women could be interested. Our need is earnest men, your prayers, and sympathy."

The plea of the Rev. ALLAN L. BURLESON touched the hearts of all as he pleaded for the work in Mexico. "There is no place that the Church knows so little of the work as it does of Mexico. Bishop Aves has the largest diocese in the world—767,000 square miles, and a population of nearly 20,000,000. The work lies among the Americans and English-speaking people and among the natives. No service may be held in a private house for more than six people. For so doing the penalty is arrest. Sunday is not a holy day but a holiday." Mr. Burleson told then of the pitiable condition of the people brought about by the famine. He also told of the great and crying need for a hospital. In all the western part of Mexico there is no hospital where people can have the right care. "I need \$10,000 to build this hospital. I must have it. If the Church could only come down and see the crying need for the hospital and see the pathetic makeshifts at caring for the girls in Hooker School, it wouldn't stand for the neglect."

**THURSDAY, OCTOBER 20TH.**

The members of the Auxiliary always look forward to the day on which the missionaries are introduced, with pleasant anticipation.

**Addresses  
by Missionaries** The first to be presented by Mr. Wood was DEACONESS PHELPS of Hankow. She first thanked the Auxiliary for the \$10,000 of the 1910 United Offering and told what it would accomplish. All educational work in Central China will depend on St. Hilda's School, so that the gift will be far-reaching in its influence.

DEACONESS KENNETH has had for her special work during the past four years, the duty of starting branches of the Woman's Auxiliary throughout the thinly settled district of Salina. She has started a series of lessons on China which are printed and distributed through the Church paper for the study of missions. DR. MOTODA of St. Paul's, Tokyo, said of St. Paul's, "It is known all over Japan in two ways. 1. It is the best school where English education is given. 2. It is known as a "Jesus" school, one in which Jesus Christ is made the basis for education."

BISHOP CHESHIRE of North Carolina believed there was no organization that counted for so much as the American Church Institute for the uplift of the Negroes. St. Augustine's School at Raleigh has done a much more excellent work than is known in the Church and Bishop Greer of New York has done everything in his power to concentrate the attention of the Church upon the educational work in the South. Bishop Cheshire has sent two daughters into the foreign mission fields, one to Shanghai and one to Hankow.

As a representative of the workers among the mountaineers of Tennessee, the Rev. Mr. CLAIBORNE said in behalf of the schools at Sewanee, "We have all the equipment we need but we need means to care for the schools." The work for which he pleaded most was the hospital for the mountaineers. You have sent us one devoted worker, Miss Rowe," said Mr. Claiborne, "Send us some more women like her."

DR. MARY GLENTON spoke on the needs of the women and children in China for physical aid. She hurriedly outlined the work of the Elizabeth Bunn hospital. We have an out-practice that would make the fortune of any practitioner here at home, but it doesn't make ours. When we began, we had a class of six perfectly green girls. Now each girl can take entire charge of the hospital, and can purchase any and all of the supplies, even to the oil—and that is a test, to let them purchase the oil. We send them out to do department district nursing. We hope soon to have a children's ward for crippled children, and I am going home to practise saying as much as I can in a minute so that when I come again I shall tell you about the crippled ward in one minute."

The Rev. C. H. EVANS of Mayebashi, Japan, has been in residence there for eight years. "The initiative work," he said, "has been done by country preaching. Formerly a foreigner was interesting because he was a foreigner and as such, attracted the people. He is less of a novelty now and no longer an intellectual necessity. We begin with the school boys first, reaching them through the Bible class. The rest of the work is that of the regular parish worker. We take advantage of every social opportunity for it helps us to get into touch with the people, wins confidence and respect, and procures the opportunity of addressing wholly non-religious organizations."

The Rev. C. E. BETTICHER, Jr., of Alaska spoke as his "first word" the word of thanks for the women who have been sent by the

Woman's Auxiliary to Alaska. "The self-sacrifice and devotedness of those women has never been surpassed in all the annals of the Church's history," said Mr. Betticher. "I have heard often that it takes an old man, or a giant to go to Alaska. Please look at my gray hairs; please observe my giant stature and go home and tell the men it takes neither giants nor old men to work in Alaska. I write 3,000 letters a year, handle 50,000 magazines a year, and have charge of five missions and am healthier, heavier, and happier than ever before." Mr. Betticher's youthful, boyish frame so contradicted the reference about giants and old age that his remarks were received with considerable amusement.

Mrs. BURT of the South Dakota Indian missions was introduced as one who had been teaching and organizing the Indian women until there were now nearly eighty branches of the Woman's Auxiliary among them, and yet she announced herself as "just a plodder." The Rev. H. BURT was also called upon to speak and told briefly of work among the Indians. Speaking for St. Paul's School, Lawrenceville, ARCHDEACON RUSSELL said, "We are trying to reach every Negro family in the entire county of Brunswick." . . . We have tried to lengthen the school term from four to six months and this was accomplished through the Farmers' Conference, an agency of St. Paul's School. In Brunswick county, twenty years ago, the colored people owned less than \$50,000 worth of property. Now they own one-sixth of all the taxable property, or \$538,283.01. There are in St. Paul's School 550 students. We need money for scholarships, cottages for married teachers (these can be built for \$1,250) and \$100,000 for the plant and equipment. The Rev. Mr. LOBDELL told very briefly of the work at Valle Crucis. A school is needed and \$187 will educate one child a year. There are 300 children that need to be taught. ARCHDEACON WARREN asked for \$5,000 for a plat of ground, \$3,500 for a pump, \$2,000 for a reservoir, and funds for a building at Albuquerque, N. M., where he hopes to establish a colony for the consumptive patients who flock to that region.

DEACONESS WITHERS of Montana was so modest and retiring that it was almost impossible for Mr. Wood to persuade her to come to the rostrum, but she announced that "I go only where I am sent and do what I am told to do." However, Mr. Wood quoted Bishop Brewer as saying, "If I had a few more deaconesses like Deaconess Withers, I could turn Montana upside down"—or "right side up"—Mr. Woods wasn't sure which.

The pathetic appeal of the Rev. WILLIAM WATSON for the work in Mexico described the pitiful conditions of the poorly fed, poorly clothed inhabitants who earn not more, as a rule, than 12½ cents a day. They have absolutely no medical attention. . . . We have got to have \$1,000 with which to put up a home for medical relief. We need a doctor, and if we cannot have a doctor, we must have a trained nurse. The person you send will have to lead a lonely life but it will be one full of blessings and for which there will be the crown of life." The appeal went home and in ten minutes pledges amounting to \$1,250 came in from all parts of the world. Pledges were also received at this time for the medical mission at Albuquerque, N. M.

One of the faithful priests of South Dakota, Rev. EDWARD ASHLEY, a missionary among the Indians, spoke very briefly. He expressed his gratitude for having had the privilege of working under Bishop Hare, who was indeed a "right, reverend father in God," and pledged the same loyalty to the present Bishop as the clergy had given in times past to Bishop Hare.

The Very Rev. C. B. COLMORE, Dean of the Cathedral at Havana spoke for a minute of his work and wished that the \$20,000 mortgage on the Cathedral might be lifted.

The time slipped by so rapidly that only a minute was allowed each of the speakers who followed in rapid succession. The Rev. W. M. M. THOMAS of Brazil expressed as the one need of his work, a boys' school. Mr. SWAN of Mexico asked the members to multiply the 3,200 people who went out from the United States last year to Mexico by twelve and then by ten, and they would have the home missionary problem confronting them ten years from now. "We are there on the ground in time." Dr. TAYLOR of Anking, China, reminded the women that they had built one of the hospital wards there and the Juniors had built one of the children's wards, and that this hospital was run entirely and efficiently by the two women sent there, Miss Odgen and Miss Thomas. DEACONESS SANDS of southern South Carolina suggested that for the Church's work among the six mill towns, a church house was needed where the people could be brought together and taught to read and write. Mrs. STAUNTON, from the Philippines, said she was not a missionary but a missionary's wife and had been through everything from floods to earthquakes. The Rev. Mr. STAUNTON took his minute to affirm that among all the 800 or 1,000 Christians at Sagada, there was not one "rice Christian," or in other words, not one who pretended to be a Christian for the sake of benefits that might be received.

At the close of the introductions, Miss EMERY suggested that this would be a fitting time in which to thank Mr. Wood for all his helpfulness. The women rose as a quiet expression of gratitude.

The Rev. PERCY SILVER, Seventh Department, read the noonday prayers. Mrs. MONTEAGLE of California presided and introduced first BISHOP VAN BUREN of Porto Rico, who enumerated many of the gifts for which he returned thanks. At present his great need is

men. "I can get all the women I need, I can get all the money I need, but I can't get all the men I need, and I must have men."

BISHOP RESTARICK of Honolulu spoke chiefly of woman's work in Hawaii. He spoke of St. Andrew's Priory School, which now has an enrolment of 150 girls. The building is now finished and entirely fire-proof. The great place where woman's work is needed is Lahaina. It is a heathen town. Since the Church began work there, not one Korean has been arrested.

"When I went to Utah," said BISHOP SPALDING, "I faced a problem. St. Mark's hospital had a debt of \$38,000 and Rowland Hall had been condemned. St. Mark's debt has been cleared mostly and we have now a training school in connection with it of 41 nurses. A good woman gave the money for Rowland Hall and the daughter of that woman gave us the chapel." The special need for which Bishop Spalding pleaded was \$4,000 to build a suitable house for Miss Edwards.

#### FRIDAY, OCTOBER 21ST.

The usual order of the day was reversed on Friday, the closing day of General Convention. The missionary speakers were presented first.

**The Missionary Speakers** told of the needs of his district and was followed by Dr. TAYLOR of China, who "finished out his minute of the previous day" by telling of the growth of the St. James hospital, Anking, China. The new hospital has four large wards, two for men and two for women; and two small wards, two for men and two for children. There are sixteen nurses, ten of whom are men and six are women. The day's routine was described.

At the close of Dr. Taylor's talk, Miss Emery took the chair and called on Mrs. DWYER of Oklahoma to give her impressions of the convention and conferences as a novice, this being her first convention. Mrs. Dwyer related her experiences in reaching Cincinnati, and her impressions of the opening service. She was impressed by the consecration of the young people present, by the definite preparation of the Mission Class Study work; by the perfect harmony among the workers, among the members, and between the women and Juniors. In the West gray hairs are an unusual sight, so she was helped by the presence of so many women whose hair had grown gray in the service and who had to their credit so many conventions.

**Mrs. MATTHEWS of Southern Ohio**, who had offered the hospitality of Cincinnati in the beginning, was called upon to tell how the Woman's Triennial had impressed her. She said: "Hospitality, like mercy, is twice blessed. It blesses him who gives and him who takes. This time it is thrice blessed," and told of three ways in which Cincinnati had gained. The Church in Cincinnati, as a body, was helped. The work has all been done by Church people. The girls in the kitchen, the maids in the hotel, the nurses in the hospital were all imbued with the spirit of the scenes around them. What woman could come here and not feel a thrill at the sight of the splendid men who were upbuilding the Church? We have a vision of youth, of the Church not supplying all the fuel, but furnishing the flame; of the time when the Kingdom shall be one."

Mrs. RAMAGE of Texas, who has attended five conventions, was impressed by the constant determination of the women to have better methods along the following lines: 1. Better ways of awakening missionary interest. 2. Better methods of increasing ways and means of giving. 3. Better ways to pray and the realization that unless we commit ourselves to God's keeping we can hope to do no work effectually. 4. Better ways to consecrate ourselves.

Dr. MARY GLENTON gave her impressions as a United Offering worker. She would remember the opening service all her life. She was impressed by the way the great convention had gone on without a flaw, and also how mission work had been so continuously on the minds of all the people at home. "No mission work can fail when we have at our backs such people as we have met in the convention."

Miss STUART of Virginia, who has attended many conventions, urged the women to make the vision which St. John had of the length and breadth and depth of the Holy City, theirs. The length, the breadth and the depth were prayer, study and gifts; they were the Woman's Auxiliary, the Junior Auxiliary, and the Babies' Branch.

Miss EMERY offered the suggestion that this would be a fitting opportunity in which to offer a resolution of thanks to all of those in Ohio who had been the means of causing the convention and conferences to move so smoothly and who had offered such generous hospitality. The list of those to be thanked was read and the reading of it gave to those present only a small conception of the large corps of faithful, efficient workers who had been laboring in their behalf.

Miss TOMES of New York then extended a cordial invitation to the Woman's Auxiliary to attend the Triennial Conference in New York in 1913.

Miss EMERY in a few words closed the conference. She said the convention had been a history-making epoch; that all should go home thinking no treasure of means or of life too precious to give.

That all should ask of God unceasingly that He in His way, not ours, would bring about the unity of a divided Christendom.

All were called upon to rise and show to the beloved and honored secretary, Miss Julia C. Emery, the respect and gratitude due her for her careful and wise guidance.

Rev. Mr. GARLAND read the noon-day prayers and the Rev. HUGH L. BURLESON gave a helpful talk to the women. He suggested

**The Last Noonday Meeting** finding little spaces of time in their lives for meditation and prayer. Too often the mistake was made that bustling activity was service. The attitude of the Church at home towards the workers in the field was like that of the coming of Napoleon's great army amid the mists and shadows of the valley to reinforce the handful of men striving on the mountain slope to hold their own against the foe and the rejoicing of these few when the mists cleared and they beheld the vast army of helpers ready to support and strengthen them. Mr. Burleson then held up the vision of true service and bade all to keep the vision in their hearts.

The word vision seemed to echo and reecho through all the sermons, talks, and addresses of the convention. It was the dominant note and the vision that many caught of better lives, greater possibilities, more sincerity of purpose, subservience of self to the will of the Master, will tell down through time through the lives of those who were privileged to catch a gleam of it at the great Triennial Conference of 1910.

#### FINAL CONFERENCE OF JUNIOR LEADERS.

The final conference of the Junior leaders occurred Monday morning, October 17th. It was recommended that Miss Lindley

**Reports of Committees** collect all the papers, resolutions, and suggestions made at the various Junior conferences and incorporate them in a book of direc-

tions for leaders. Reports of the five committees formed were read. The committee on Junior collects of a more simple form reported thus: "It is respectfully recommended that a committee of three be appointed with the junior secretary as chairman (Miss Lindley) to procure a brief, simply-worded collect for the use of the Junior department. We suggest that there should be embodied in this collect the threefold purpose of the Junior Auxiliary with emphasis on personal service and remembrance of the workers in the field."

The committee on coöperation with other organizations presented the following: We recommend that a committee of Junior diocesan officers, with Miss Lindley, be appointed to confer with the national president and the missions association to bring about closer union between the Girls' Friendly and the Junior Auxiliary societies in their missionary work.

The committee on the organization of older girls presented the following resolutions: *Resolved*, That the Junior diocesan leaders assembled in conference at Cincinnati recommend: first, that a united effort be made to form Junior branches of older girls and young women; second, that a Junior diocesan leader be appointed to take charge of such work; third, that in such branches leaders shall use every opportunity to present the need and call for volunteers in their missionary districts.

The committee on Membership reported that "We, your committee on membership of the Junior department, although recognizing that by baptism we are members of the Church and eligible as members of the Auxiliary, feel that it would be contrary to the Church's mission to debar any child from attendance at meetings. We therefore recommend that in no case shall an unbaptized child hold office in a parish branch or be considered a full member, and that each leader shall use her influence to bring such a child to baptism."

The committee on Boys' Work recommended that as boys were not necessarily included in the Junior Auxiliary, the Board of Mis-

**Responsibility for the Boys** sions be asked to give official recognition to the Brotherhood of St. Paul and also that the Board be asked to utilize the newly awakened interest of the men in missions in behalf of the boys of the Church. Until the men do recognize their responsibility for the training of the boys it will still be the duty of the Junior Auxiliary leaders to train them and turn them over in the best condition to the men leaders.

A resolution of thanks was given to the Southern Ohio Junior leaders for their kind hospitality and the use of the delightful Junior rooms in Conference hall.

THE TIME has surely come, when we ought to do away forever not only with the barbarisms of war, but also with the constant and expensive preparation for it. Fifty per cent. of the taxes collected are used in one way or another in making preparations for war. This seems to be truly a satire on our civilization. Wars between nations as well as the unrest and antagonisms in the industrial world are as a usual thing the outgrowth of misunderstandings that should and could be avoided. One of the chief menaces of the world's welfare is the war agitator—Geo. E. Roberts, Director of U. S. Mint.

ANGELS like to visit in the home where Christ is loved.

#### THE WORLD CONFERENCE.

**C**HE Joint Commission on the World Conference on Christian Faith and Order was organized October 20th by the choice of the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, as president, J. P. Morgan of New York treasurer, and Robert H. Gardiner of Gardiner, Maine, secretary. A committee on Plan and Scope was appointed to prepare a careful statement as to the objects and the methods of procedure, to be submitted to each member of the commission and discussed at a later meeting. Great stress was laid on the importance of earnest prayer and thorough self-consecration by all the members of the commission and on the need of prayer for their guidance and for the unity of Christ's flock by all Christian people. The committee on Plan and Scope consists of Rev. W. T. Manning, D.D., of New York (chairman); Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago; Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands; Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware; Rev. Philip M. Rhinelander of Cambridge, Mass.; Mr. Francis L. Stetson of New York, and Robert H. Gardiner, Maine (secretary).

#### BANQUET OF PHILADELPHIA DIVINITY SCHOOL ALUMNI.

**A**BANQUET of the alumni and overseers of the Philadelphia Divinity School attending the General Convention was held at the Queen City Club on Monday evening, October 17th. Twenty-six were present and regrets were received from a number who found it impossible to attend. Bishop Mackay-Smith presided, and addresses were delivered by Bishop Mackay-Smith of Pennsylvania, Bishop Whitehead of Pittsburgh, Bishop Talbot of Bethlehem, Bishop Darlington of Harrisburg, Bishop Thomas of Wyoming, Rev. Dr. Eccleston of Maryland, Rev. Dr. J. W. Ashton of Western New York, and Rev. Dr. Motoda of Japan.

By a rising vote the chairman was requested to send to the Bishop of Pennsylvania and Dean Groton the greetings of the alumni and their regrets that both were prevented by illness from attending the sessions of the General Convention.

#### THE VOTE ON THE TITLE PAGE TO THE PRAYER BOOK.

**C**HE vote by dioceses on the Title Page to the Prayer Book was printed last week. In a number of instances in which delegations were not unanimous, the individual roll of deputies was called and their personal votes recorded. Where such individual votes were not demanded, the presumption is that a vote represented the unanimous voice of the delegation or at least that the minority did not care to be placed on record.

The personal votes on the Pepper amendment to the Title Page that were thus recorded were as follows:

##### CLERICAL VOTE.

ARKANSAS.—Rev. Messrs. Hyde and Ingham, aye; Rev. Drs. Buckner and Lockwood, no.

BETHLEHEM.—Rev. Dr. Israel and Rev. Messrs. Page and Sanderson, aye; Rev. Dr. Jones, no.

DELAWARE.—Rev. Dr. Hall and Rev. Messrs. Turner and Kirkus, aye; Rev. Dr. Hammond, no.

EAST CAROLINA.—Rev. Messrs. Skinner and Gibble, aye; Rev. Dr. Drane and Rev. C. F. Smith, no.

GEORGIA.—Rev. Messrs. Whitney, Wright, and Lawrence, aye; Rev. Francis A. Brown, no.

IOWA.—Rev. R. P. Smith, Rev. Dr. Arthur, aye; Rev. Dr. Hare, Rev. W. D. Williams, no.

LOUISIANA.—Rev. Dr. Warner, aye; Rev. Dr. Barr, Rev. Messrs. La Mothe and G. L. Tucker, no.

MINNESOTA.—Rev. Messrs. Johnson and McElwain, aye; Rev. Messrs. Thurston and Sedgwick, no.

MISSISSIPPI.—Rev. Messrs. Hinton and Werlein, aye; Rev. Messrs. Sneed and Green, no.

MISSOURI.—Rev. Mr. Potter, aye; Rev. Messrs. Garrett and J. C. Jones, no.

NEBRASKA.—Rev. Dr. Williams, Rev. Mr. Taylor, aye; Rev. Mr. Beecher, no.

NEW JERSEY.—Rev. Messrs. Schuyler and Shepherd, Rev. Dr. Oberly, aye; Rev. Dr. Glazebrook, no.

NEW YORK.—Rev. Dr. Manning, aye; Rev. Drs. Parks, Grosvenor, and Stires, no.

NORTH CAROLINA.—Rev. Mr. Osborne, aye; Rev. Dr. Pittenger, Rev. Messrs. Rost and Berkeley, no.

PENNSYLVANIA.—Rev. Mr. Halsey, aye; Rev. Mr. Harding, Rev. Drs. Grammer and Washburn, no.

PITTSBURGH.—Rev. Mr. Cole, Rev. Dr. Vance, aye; Rev. Dr. McIlvaine, Rev. Mr. Aigner, no.

TENNESSEE.—Rev. Mr. Morris, aye; Rev. Drs. Winchester, Logan, and Whitaker, no.

TEXAS.—Rev. Dr. Norton, aye; Rev. Messrs. Kramer and Seaman, no.

WEST TEXAS.—Rev. Messrs. Patton, Massey, and Bowden, aye; Rev.

Mr. Johnston, no.

WESTERN NEW YORK.—Rev. Drs. Sills, Hubbards, and North, aye; Rev. Dr. Ashton, no.

#### LAY VOTE.

ALABAMA.—Mr. Fitts, aye; Messrs. Screws, Drennan and Mabry, no.

CENTRAL NEW YORK.—Messrs. Preston and Lyman, aye; Mr. Andrews, no.

CONNECTICUT.—Mr. Rees, aye; Messrs. Mansfield, Ferguson, and Pease, no.

DELAWARE.—Messrs. Bradford and Waters, aye; Messrs. Davis and Elliott, no.

MISSOURI.—Mr. Chase, aye; Messrs. McMaster and Scovain, no.

NEWARK.—Mr. Stevens, aye; Messrs. Franklin, Mabie, and W. F. Morgan, no.

NORTH CAROLINA.—Mr. Henderson, aye; Messrs. Battle, Buxton, and Erwin, no.

PENNSYLVANIA.—Mr. Pepper, aye; Messrs. Lewis, Frazier, and Morris, no.

PITTSBURGH.—Mr. Du Puy, aye; Messrs. Shacklett, English, and Reynolds, no.

SOUTHERN OHIO.—Messrs. Wilson and Wood, aye; Messrs. Proctor and Schoepf, no.

WESTERN MASSACHUSETTS.—Messrs. Inches and Hurlbut, aye; Messrs. Davis and Greenwood, no.

### PRESSING PROBLEMS TO COME BEFORE NEW YORK DIOCESAN CONVENTION

#### Episcopal Assistance Must be Provided, or the Diocese be Divided

#### HOLY ROOD CHURCH TO REBUILD ON NEW SITE

Other Metropolitan Church News

**Branch Office of The Living Church**  
416 Lafayette St.  
New York, Oct. 25, 1910

THE forthcoming Convention of the Diocese (November 9th and 10th) will be unusually interesting. It is never dull and unattractive to the student of Church life in the manifold phases presented in this great diocese, partly rural and greatly metropolitan. To the north, east, and west (save in New Jersey) and to the south on Staten Island lie the country districts some rapidly developing into town and residential sections. The population in Richmond county south of the Battery is increasing monthly. All these new centres and growing towns, without question, make a burden too heavy for one Bishop to bear, to say nothing of the responsibilities attached to the oversight of the Churches in the Bronx and on Manhattan Island. For many years there have been well-intentioned attempts to better conditions by setting off the Hudson River counties. When a Bishop Coadjutor was elected in 1903 it was thought by some that a solution had been reached which would serve for years to come. But still the churches and the problems increased with the population, and with two Bishops the situation was not met because there was a limit to their health and strength. At this time there is but one Bishop for this great diocese. It is old enough and strong enough to be called an arch-diocese, if our canonical nomenclature permitted. The great question which the 1910 convention in Synod Hall will have for solution is: "Shall we have one diocese with one Bishop and two or more Suffragan Bishops?" If this is answered in the negative, division must follow sooner or later.

Quite recently the neighborhood of 181st street and Fort Washington avenue, in the extreme northwestern section of

New Church for Manhattan Island, has been, extensively developed. To meet the needs of the people the property of Holy Rood Church, 181st street and Broadway, will be vacated and a new and larger edifice will be built on the Fort Washington avenue site. The Broadway lot was bought only a few years ago, and was then thought to be a most desirable location. Rapid changes have come; hence the new venture.

It is announced that more than 235 churches throughout the city and state will consider the duty of Christian citizens to prisoners and captives on Sunday, October 30th. An advance programme of the meeting in Holy Trinity Church, Brooklyn Heights, on that day at 4 o'clock announces several topics: "Society's Duty to the Criminal"; "The Treatment of Delinquent Children"; and "The Discharged Prisoner." In this connection it is gratifying to state that the New York City

Missions Society does a vast amount of spiritual and philanthropic work week days and Sundays throughout the year in the Tombs, and other city prisons, and in public institutions of various kinds maintained by the city government for convicted criminals and for the insane, the delinquent and defective classes. In some kinds of work this society easily excels because no other organization attempts to do such work. At each annual diocesan convention the report of the superintendent of the City Missions Society gives much to think about, and should suggest larger support.

Parish life and activities in a number of the city churches is stronger by the return of parishioners from their summer homes.

#### Other News of City and Diocese

The deputies to General Convention had returned and were in their places on Sunday. Deputies from other dioceses, especially from afar, took advantage of their journey to Cincinnati to return home by the way of New York, and some officiated in local churches. Bishop Brent preached in Grace Church on Sunday evening and Bishop Moreland of Sacramento at the same hour was the preacher in the Church of the Holy Communion.

On the viaduct at 127th street and Riverside Drive, Manhattan, Knickerbocker Chapter, Daughters of the American Revolution, have placed a tablet commemorative of the opening action of the Battle of Harlem. As part of the unveiling ceremonies on Wednesday, October 19th, addresses were made by Dr. Edward Hagaman Hall and Borough President McAneny, and the Rev. Arthur H. Judge, rector of St. Matthew's Church, gave the benediction.

The Rt. Rev. Dr. Courtney, rector of St. James' Church, was the principal speaker at the thirtieth anniversary dinner of Nelson Lodge, Sons of St. George, celebrating Trafalgar Day. The Bishop responded to the toast, "The Prosperity of the British Empire." He referred to social, political conditions in India, Canada and in England. An address was also made by the Rev. Arthur H. Judge.

On Sunday night, the members of the order of the Sons of St. George attended service at St. Matthew's Church, West Eighty-fourth street, at the invitation of the rector, the Rev. Mr. Judge.

At the Lake Mohonk Conference of the Friends of the Indian and Other Dependent Peoples, Bishop Brent of the Philippine Islands discussed problems that beset the Federal Government in these new possessions.

A memorial service for the Rev. Charles Harris Hayes, D.D., late professor of Christian apologetics in the General Theological Seminary, will be held in the Chapel of the Good Shepherd on the afternoon of November 3d, at 4 o'clock. It is expected that many friends of Dr. Hayes will take advantage of the occasion.

Colonel Ely Goddard, well known in Vermont, Mexico, and in this city, died in the New York Hospital on Wednesday, October 19th, aged 53 years. The funeral was held in the Church of the Heavenly Rest, Fifth avenue, on Friday afternoon.

### PRAYER: THE HEART'S DESIRE.

By MARIE J. BOIS.

DOES not this definition of prayer given by a little blind girl recall to our mind the words of the Psalmist quoted by our Lord: Out of the mouth of babes and sucklings, Thou hast perfected praise? How deep in its simplicity is the definition: the heart's desire to draw near and commune with its God! Verily we are as children at first: insisting, clamoring for things which, if granted, would be to the hurt of our souls, but as we "grow in grace" prayer becomes not merely the asking but the thanking for blessings; it deepens in intensity when true, sincere, humble confession of our sins makes us realize how unworthy we are to draw near to our holy God; it reaches its highest purpose when it fills out hearts with the longing to learn to worship Him.

The heart's desire! Does it not throw a new light on the command, Pray without ceasing, and put a new and ardent fire into our intercessory prayers? We love them dearly, these friends of ours; may not thus our every thought of them be sent upward, consciously or unconsciously, with our heart's desire for them, that He will give them what He sees is best for them? We reverence them deeply, those shepherds and guides God has set over His flock; our debt to them is immense; how can we ever repay it? The help they have given us on our journey heavenward is priceless. Shall not prayers, our heart's desire for them, ask that to them may be granted special gifts of strength, and wisdom, and Christlike love, for their arduous task, yea to its very end, with the glorious reward promised to those who are faithful unto death?

And shall our prayers stop there? Is not this the very point where our limited vision expands under the wise guidance of the Church, and we get our first glimpse of the kingdom of God on earth? Awed by its greatness, we can but exclaim: Lord, teach us how to pray!

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

*Correspondence for this department should be addressed to the editor at North American Building, Philadelphia*

### GROWTH OF COMMISSION GOVERNMENT.

BIRMINGHAM, Ala., by a vote of 4,962 to 693, has declared in favor of the commission form of municipal government. Six cities within two months have adopted it and two New York towns (Mt. Vernon and Melzinga) have had commission charters given them. In all over seventy cities are now operating under some form of commission government. These facts, taken in conjunction with the Pennsylvania meeting, held in Williamsport, October 19-20th, and the proposed Commission Government Congress to be held in Galveston (the place of the movement's birth) next November, bring vividly before us the remarkable growth of this movement. The plan has grown in favor in the last five years more rapidly than any new political movement in the last half century. Originating in the need of some drastic action growing out of the peculiar conditions at Galveston after its disastrous flood, it has spread until more than seventy cities have adopted it, and as many more have it in view. So far, no city that has tried the commission plan has gone back to its former ways of doing business, and the general testimony is that by means of it graft has largely disappeared from the cities where it has been in operation. While there are many differences in detail in the plans adopted in different places, the main idea is the same everywhere. That idea is that city officers should be employed on exactly the same system as railroad or business managers, to have charge of all the business affairs of the city, and to render strict account of their work and expenses, just as agents for any private business are expected to do, and to accomplish this, power is placed in the hands of a single set of men. Cities as diverse in their general conditions as Galveston, Des Moines, Iowa, and Kansas City, Kan., have found it a wonderful improvement on the old ways. Economy and thrift in public expenditures, along with better public improvements and better public utilities, seem to be results of the commission government everywhere. The initiative, referendum, and recall are included in the plan in most cities, but not all.

Next to Galveston, Des Moines, Iowa, is giving it the most thorough trial, to the great improvement of the city in every way, thus far without increasing its expenses. The party bosses, ward heelers, and politicians generally are, as a rule, opposed to it, as it gives them little chance for "pickings"; but the body of the people feel that their money is spent more honestly and efficiently, and that they get much more for it.

Kansas, however, stands easily first in her experimentation with the newer forms of municipal government, nineteen cities having taken advantage of the state enabling act and adopted the commission form. The first practical application of the principle of the referendum in that state is to be had in the near future. This, however, is under a more recent act. In 1900, the legislature, seeing the success of the new plan, sought to extend some of its benefits to cities not willing to make the whole radical change, and passed the Quincy law, providing for a referendum on all franchise ordinances, except for telephones, in any city upon petition of 30 per cent. of the voters. Resort to this relief is about to be made in Salina—the home town of the author of the law—in an election to prevent the grant of an electric light franchise already approved by the city council. The fact that in three days nearly 60 per cent. of the voters signed the petition for the referendum would seem, as the *New York Evening Post* points out, to argue an active public interest.

In Kansas City, Kan., which so far is the largest city to try the experiment, the commissioners have forbidden employees to take any part in politics.

### INCREASE OF MUNICIPAL FUNCTIONS.

"If I were to make any comment upon the municipal changes in this city within recent years," a Syracuse business correspondent writes, "I should inevitably be attracted to the in-

crease of the functions which the municipal government here is being called upon to perform. The extension of the work of the various departments into which our city government is divided is such as to attract attention. It brings the people closely in touch with their government and is a step towards securing that interest in municipal affairs among the voters and residents of the town without which municipal government will not improve, however perfect may be its framework. When municipal government performed for its citizens comparatively few functions, and these having but little to do with the ordinary run of people, it was not to be expected that the "plain voter" would give time, attention, and thought to the selection of men to fill public offices. To-day, however, municipal government in this city supplies water to the citizen; educates his children with kindergarten, primary, and high schools; it removes his garbage; cleans his streets; quarantines his home with diseases with which it formerly had nothing to do; it examines his children and insists that they shall be in proper physical condition before it admits them to school; it compels him to submit his building plans, his plans for plumbing, his plans for electrical lighting, for its approval; it insists upon sanitary keeping of his premises; it furnishes parks and children's playgrounds and provides concerts for his amusement, and it removes from him his family if he is tubercular, and in a thousand and one ways it makes itself felt in the lives of each of the inhabitants of the city. It cannot, then, but be expected that the municipal government will be a vital matter to each of the voters, and that these voters will take an interest in it which they did not feel when its functions were less extended."

### THE DES MOINES EXPERIMENT.

The Des Moines system of government has been subjected to more or less criticism of late, because of the charges made against the chief of police by the state secretary of the Anti-Saloon League. Mayor Hanna, who represents the aggressive elements in the city, gave as his opinion in an interview that the charges were the outcome of a "mixture of politics and good grounds," but that the evidence was not sufficient to prove the chief and Commissioner Rowe negligent in the administration of their department. The opinion seems to prevail, as expressed in the words of a Des Moines correspondent, that "the department of Public Safety (presided over by Commissioner Rowe) was undoubtedly lax in the enforcement of the law, but a fairly honest effort was being made to better conditions and consequently conservative citizens generally upheld the mayor and the majority of commissioners who exonerated the chief and Commissioner Rowe.

The incident would not have assumed the importance it did were it not for the fact that some time ago an over-zealous advocate of the commission form of government sent out the statement that that particular form of government had resulted in the elimination of the social evil and other social vices from Des Moines, an absurd statement which subsequent events disproved. The commission form of government has enough merits without making absurd claims for it.

### NATIONAL UNITY.

The latest number of the *National Civic Federation Review* is devoted to a description of the Federation's movement in the interest of national unity which grew out of the national conference on the subject of "Uniform Legislation" held at Washington, D. C., last January. That conference was called for the purpose of developing the universality of the need for greater harmony between the states and a better coördination between the states and the federal government on legislative matters, and to take practical steps to meet the situation.

As an essential aid to this work, state councils of the Federation are being organized, meetings having already been held for that purpose in Maryland, Connecticut, Indiana, Illinois, Ohio, Wisconsin, Missouri, Kansas, and Nebraska. This organization work will be completed before the annual meeting of the National Civic Federation in January. President Taft and former President Roosevelt have accepted invitations to speak at that meeting and many governors will participate.

THIRTY years ago the total school expenditure in the United States was estimated at \$1.56 per capita of population. In 1908 it had risen to \$4.27 per capita.

## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### THE FIVE MILLION DOLLAR PENSION FUND.

*To the Editor of The Living Church:*

**C**ONSIDERABLE interest is being manifested at present in the Automatic Pension Fund, and while we are far from condemning the work of the commission appointed to raise the \$5,000,000 needed in order to make this pension possible, at the same time it is quite evident that the results attained in the last three years are far from satisfactory, if not disappointing, and that for three defects in our way of working the scheme, viz:

First. Why look to the laity for this fund? Because, they should provide it. Yes, but will the laity who do not adequately support the clergy when they are young and hard at work—will they provide a decent pension for these same clergy when they are old and broken down? No, never! Here all attempt for effective legislation will fail.

Second. The next defect which hinders this work is the fact that those who are legislating and developing this scheme have little or no use for the pension themselves. Bishops, clerical and lay deputies to the General Convention are composed of a class of men who have not experienced nor can little realize the suffering and anxiety of their poorly paid brethren who by the thousand are struggling on \$600 or \$700 a year. For such a body to attempt any legislation worth the name is a moral impossibility. One must experience privation and know the suffering of his brethren by personal contact not only to legislate, but to put such legislation into practical results. This was true of Bishop McCabe of the Methodist Church, who, with a five cent gospel hymnal raised \$1,500,000 for the superannuated ministers of his denomination. But it was his personal experience that spelt "success."

Third. The last glaring defect of this scheme is, that it is still based upon a *contingent!* A contingent kills all hopes of the \$5,000,000 Pension Fund. The Church has never offered to her clergy a really business contract, a vested right, an automatic pension certificate, something definite, positive, and mutually sure. We are asked to get busy and secure this money without any warrant that such money will be used equitably, save as a charity and good will, where the beggar who is nearest the pile gets the most! Hundreds of thousands of dollars are being paid every year by the clergy to life insurance companies who stipulate an actual business contract. Hundreds of our clergy are insuring in the Presbyterian and Methodist Clerical Insurance, because the laymen of these sectarian concerns are giving their ministers, and ours as well, a clear-headed business proposition, and not a "contingent."

Now, for this apparent non-support of the clergy, the laity are not wholly to blame. Enough money is contributed, which under proper management would make a better showing. We need a fairer apportionment of money for clerical salaries.

First. The Church to-day, with three-fourths of her clergy underpaid and one-fifth of them without clerical duties, is calling for more priests and is ordaining them without any definite or visible means of support! Can anything be more unbusinesslike? "Lay hands suddenly on no man," is the prayer and should be the law. Could we think of a business firm hiring even a clerk without knowing definitely where his weekly wage was coming from? How much more should the Church!

Second. After ordaining her clergy without this visible means of support, the Church leaves the apportionment of what is contributed to the caprice of the laity. If the salaries were equalized, upon some sliding scale for actual work done, and if the diocese were responsible to the clergy for all salaries, and the parishes and missions to the diocese, paid from a common treasury, as is the case of the Board of Missions, this would not only remove much suffering and right much unfairness, but it would also prevent endless parochial troubles which to-day distract the welfare of the Church.

But, for all that, we would still need the \$5,000,000 Pension Fund, and the clergy themselves can easily raise it by the following plan recently outlined to the chairman of the commission and heartily approved by him:

First. Let the commission issue an automatic pension certificate to every clergyman for \$1,000 annually, on reaching 64 years of age, and for the rest of his natural life, upon the assignment to the commission of a \$2,000 paid-up life-insurance policy, or its equivalent in cash, restricting if you will at the start such certificates to the clergy who are 55 years of age only, or under.

Second. Make life insurance compulsory upon every clergyman of 55 years and under for the amount of this \$2,000, and the diocese responsible for all delinquent premiums, and what would be

the benefits accrued in the next nine years, before a single one of these certificates could mature?—

(1) As every clergyman of 55 years and under would be assured of a \$1,000 pension annually on reaching 64, there could not be any further objection to the merging of all such funds into one grand general fund, and which would almost quadruple our present fund.

(2) As our death rate is now 120 per year, and increasingly so, and 55 per cent. and over of the clergy die before reaching 64, in nine years there would be paid to the commission 594 policies of \$2,000 each, or \$1,188,000, with an annual increase of \$132,000 additional, without a cent's cost to the commission.

(3) We would have from 5,000 clergymen (at \$2,000) \$10,000,000 paid-up insurance on hand to back up all future need.

Already the Church is operating a solid company which sells single premiums contracts from \$158.10, at 23 years of age, to \$352.42, at 55 per \$1,000, placing the \$2,000 paid-up policy within the reach of every clergyman and diocese. This splendid burst of generosity on the part of the clergy to provide their own pensions would not deter the liberally minded laity from coming up to the full measure of duty, not only in adequately supporting the clergy, but also in raising the necessary means for their widows and orphans. And who can doubt the impetus this would give to the whole Church, besides removing much needless suffering?

Life insurance is now paying \$1,000,000 per day to the families of this country, hence this plan is not a venture, but is in every way up-to-date, which if developed upon business lines can be realized in the next three years, as most of the clergy already carry over the \$10,000,000 insurance needed. All necessary forms for change of beneficiaries, assignments, and automatic pension certificates are already in the hands of the chairman of the commission. All we need is the General Convention to empower the commission to act and this pension fund to double the original amount shall be raised.

J. BAPTISTE BLANCHET.

Philadelphia, St. Luke's Day, 1910.

### WHEN THE ENGLISH CHURCH REPUDIATED THE PROTESTANT NAME.

*To the Editor of The Living Church:*

**C**HE following clipping may be interesting at a time when a change of name for our Church is being discussed:

"A Roman Catholic correspondent having asked where and when the Church of England repudiated the name Protestant, the *Church Review* answers by referring him to Joyce's *Acts of the Church*, compiled from the records of convocation, from which it appears that in 1689, immediately after the accession of William of Orange, the Bishops, at the instigation of the king, desired to append the designation, 'Protestant,' to the Church of England; but to this the Lower House demurred and finally succeeded in expunging that misnomer as far as this Church was concerned."

Syracuse, N. Y., October 15.

ROZELLE J. PHILLIPS.

### A SELF-DENYING FAMILY.

*To the Editor of The Living Church:*

**T**HINK the following story is one that we can all profit by. In this parish are two children whose mother is a widow and who has to work very hard to support her children. They were told two or three weeks ago that Bishop Partridge was coming on October 30th to speak to the Sunday school about the children of Japan, and it was suggested that they save their pennies and make an offering for the Bishop's work. These two children, a boy and a girl, aged, respectively, 9 and 11, began at once to deny themselves of candy, which they now and then were able to indulge in by running on errands for their neighbors. The girl has saved 50 cents and the boy 25 cents. A few days ago the little fellow seemed restless. There was evidently something in his mind and the mother thought she perceived the cause and imagined he was longing sorely for a sweet, so she suggested that as he had 25 cents he might spend one on himself. His answer was, "Oh no, mother, that money is already given to God and I cannot use it, 'cause if I did I would be stealing from God."

The mother has cause to rejoice over such a child the more because she has thus taught him by the example of her own liberality.

I might also say that she has given one-fifth of her last two days' earnings to the Church in spite of the fact that her daughter, who was helping to support the family, is now threatened with tuberculosis and has been ordered to give up working. She ought to have nourishing food, and, in fact, go to a sanitarium; but at present this is impossible.

CHARLES A. STRÖMBERG.

Church of the Holy Comforter, Poughkeepsie, N. Y.

OUR LIVES may be as large as we want them to be. No person is ever condemned to a small life. It is only those who will not see the vision which God offers, who limit their life and circumscribe their usefulness. The only limits which God lays on life are aspiration, sympathy, and service.—*Selected.*

# Church Kalendar



Oct. 30—Twenty-third Sunday after Trinity.  
Nov. 1—Tuesday. All Saints' Day.  
6—Twenty-fourth Sunday after Trinity.  
13—Twenty-fifth Sunday after Trinity.  
20—Sunday next before Advent.  
27—First Sunday in Advent.  
30—Wednesday. St. Andrew, Apostle.

## KALENDAR OF COMING EVENTS.

Oct. 31-Nov. 4—Ann. Meeting of Nat'l G. F. S. at Buffalo.  
Nov. 9—Dioc. Conv. of New York.  
" 16—Primary Conv. of the new diocese set off from Pittsburgh, at Erie.

## MISSIONARIES HOME ON FURLough.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

### CHINA.

**SHANGHAI:**  
BISHOP GRAVES,  
The Rev. R. C. WILSON of Zangzok,  
The Rev. G. F. MOSHER of Wusih,  
Mr. MONTGOMERY H. THROOP, of St. John's  
University, Shanghai.

**HANKOW:**  
BISHOP ROOTS.

### JAPAN.

**TOKYO:**  
BISHOP MCKIM.  
The Rev. C. H. EVANS of Mayebashi.

**KYOTO:**  
BISHOP PARTRIDGE.

### CUBA.

**BISHOP KNIGHT.**  
THE PHILIPPINES.  
BISHOP BRENT.

### PORTO RICO.

**BISHOP VAN BUREN.**

## Personal Mention

THE BISHOP OF ALABAMA will change his residence from Anniston to Montgomery after November 1st.

THE REV. RANSOM M. CHURCH, rector of St. John's Church, Cleveland, has accepted a call to St. Peter's Church, Cambridge, Mass., as successor to the Rev. Edward L. Eustis, who resigned last spring to accept the rectorship of St. Paul's Church at Nantucket. Mr. Church will begin his new duties on All Saints' Day.

THE REV. FRANK G. DAVIES of the diocese of Marquette has become a curate at the Cathedral, Cleveland.

AFTER four years' work in Park City, the Rev. A. GEORGE has been transferred by Bishop Spalding to St. James' mission, Springfield. The change was made in consequence of medical advice, the altitude of Park City being too high.

THE ADDRESS of the Rev. WALTON HALL DOGGETT has been changed from Durango to Glenwood Springs, Colo.

THE REV. CHARLES A. JESSUP, D.D., rector of Holy Trinity, Greenport, L. I., has accepted a call to the rectorship of the Church of the Ascension, Buffalo, N. Y., in succession to the Rev. George B. Richards, resigned.

THE REV. S. WOLCOTT LINSLEY, rector of St. James' Church, Winsted, Conn., has accepted a call to become rector of the Church of the Reconciliation, Webster, Mass.

THE REV. JOHN OLIPHANT has resigned St. John's parish, New London, Wis., after a two years' residence, and on November 1st becomes rector of St. James' parish, Manitowoc, in the same diocese (*Fond du Lac*).

THE REV. ALBERT R. PARKER, rector of St. John's Church (Lakeside), Duluth, Minn., has accepted a call to become rector of St. Paul's Church, Gardner, Mass., and has begun work in his new charge.

THE REV. W. F. PARSONS, recently of Atlanta, Ga., has received an appointment in the diocese of Rhode Island as assistant to the general missionary, the Rev. Charles A. Meader, and has been placed in charge of Grace Memorial Chapel, at Phillipsdale, and Trinity Church, Scituate.

THE REV. ROY JOHNSON RIBLET, graduated from Bexley Hall, Gambier, Ohio, in June last, has entered upon his duties as curate at Emmanuel Church, Cleveland.

THE REV. HENRY P. SCRATCHLEY has taken charge of the mission of St. Uriel the Archangel, Sea Girt, N. J., with the spiritual oversight (for the winter) of Belmar, Spring Lake, and Manasquan. His post office address is Como, N. J.

THE REV. A. OVERTON TARRANT, Ph.D., has accepted an unanimous election to St. Peter's parish, Buffalo. His address is now 1019 Lonejoy street, Buffalo, N. Y.

THE REV. ROBERT ALEXANDER TUFFT, for the past ten years rector of Emmanuel Church, Holmesburg, Philadelphia, has resigned and has accepted the rectorship of the Church of the Ascension, Bradford, Pa. Please address accordingly.

THE REV. JASPER W. WARD of East Sound, District of Olympia, has accepted charge of St. Luke's mission, Park City, Utah, in succession to the Rev. A. George, and commenced his new work on October 16th.

WITH the approval of the Bishop of Kansas the Rev. WARREN RANDOLPH YEAKEL, St. John's Church, Hiawatha, Kan., has accepted a call to St. Mary's Church, Galena, Kan. He will begin his work there on All Saints' Day, 1910.

## DIED.

ISRAEL. Entered into eternal life, September 29, 1910, the Feast of St. Michael and All Angels, at her home, Thorndale, near Lexington, Ky., Mrs. ANNE E. ISRAEL, relict of Edward L. Israel, formerly of New Orleans, La.

"Father, in this gracious keeping  
Leave we now thy servant sleeping."

OSTENSON.—On October 21st, at Oconomowoc, Wis., in his ninetieth year, ENGBRETT OSTENSON, father of the Rev. O. E. Ostenson, late Archdeacon of Western Colorado. Interment at St. Paul's, Aspinwall. R. I. P.

SILL. Entered into life eternal October 13, 1910, in Buffalo, N. Y., HENRY SEYMOUR SILL, son of the late Judge Seth Ely and Harriet Allen Sill.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees: clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED.

A YOUNG, unmarried clergyman wanted, to take charge of Diocesan Mission. Beautiful stone church erected last spring, in town of 5,000, in foot hills of Alleghenies. Good field and splendid possibilities for development and growth under active, energetic priest. Salary nine hundred dollars per year, to be increased as mission flourishes. Live congregation, wants to work under vigorous leader. Communicate at once with SAMUEL C. SMITH, M.D., secretary, Hollidaysburg, Pa.

WANTED, to come in correspondence with any young men who are contemplating giving up their lives to religion, and the nursing of the sick poor without money remuneration. Address G. P. HANCE, St. Barnabas' Free Home for Convalescent and Incurable Men and Boys, McKeesport, Pa.

A CATHOLIC CHURCHWOMAN, experienced in care of infants and mothers, wanted to assist in a maternity rescue home in Boston. Number of girls limited; work light; salary \$20 per month and a lovely home. For particulars address, giving age, DEACONESS, LIVING CHURCH, Milwaukee.

PRIEST WANTED, single man, in Catholic parish, New York. Stipend \$1,200. Address RECTOR, care E. S. Gorham, 37 East Twenty-eighth Street, New York City.

PLEASANT HOME and small wages offered for help with housework and two babies; or home in exchange for light work. RECTORY, Stottville, Columbia County, N. Y.

### POSITIONS WANTED.

YOUNG MAN desires moderate position as organist and choirmaster in or near Chicago, where Catholic service and Churchly music prevail. Small salary. Successful with boys. Personal interview. Address POSTULANT, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, capable to train boys and mixed choirs, desires change. Churchman: single; ambitious; choral director. Good salary, three manual organ, and field for teaching essential: references. E. J., care LIVING CHURCH, Milwaukee.

YOUNG CHURCHWOMAN of refinement desires position as nursery governess or social secretary. Cincinnati or vicinity preferred. Address M. S., 2345 Kemper Lane, Cincinnati, Ohio.

ACTIVE, young rector important Mid-Western parish, desires rectorship or curacy, city church, preferably Eastern. High testimonials. Address C. B. I., LIVING CHURCH, Milwaukee.

YOUNG married priest, experienced, desires curacy in city parish. Address S. H. P., care LIVING CHURCH, Milwaukee.

DEACONESS wishes work in Catholic parish or mission having abode, with moderate salary. ANCILLA, LIVING CHURCH, Milwaukee.

DEACONESS, also qualified for Rector's amanuensis, desires city parish work. Address M. M., LIVING CHURCH, Milwaukee.

## CHURCH KALENDARS.

THE GOLD CROSS CHURCH KALENDAR for 1911 is now ready. This kalendar gives all Festivals and Feasts of the Church Year, with colors for same and selections of hymns appropriate to Church Seasons. It is artistically printed with a purple cover marked with a gold cross. It is suitable for Church bazaars, sales, Sunday school or Christmas gifts. Price, per doz., \$2; per hundred \$15. Single copy 25 cents. Send 27 cents for sample copy. Address CHURCH KALENDAR CO., 409 Forest Avenue, Oak Park, Ill.

## BOARDING—FLORIDA.

BOYD COTTAGE, Miami, Florida. Private boarding house, pleasant airy rooms; broad verandas, well kept table; desirable and home-like place; near Boulevard and Biscayne Bay. Open now. Near parish church. Rates on application. MISS A. L. FETTING, Proprietress.

## CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.

## UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

## PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

SUCCESSFUL PLAY, "The Soup Case," specially written for Choir Boys and Girls; easy, amusing. Single copies, 15 cents; ten, \$1.25. On sale DICK & FITZGERALD, 18 Ann Street, New York, or of C. H. WELLS, 960 Broad Street, Newark, N. J.

LTAR WINES, \$1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNEMAN'S ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

RAYMOND V. NOLD, Choirmaster and Conductor, Church of St. Mary the Virgin, New York. PIANO INSTRUCTION. Studio address: 224 West End Avenue.

## HEALTH AND SUMMER RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

## THE LIVING CHURCH

## CHORISTERS' SCHOOL.

A CHORISTERS' SCHOOL for the entire free education of Choir Boys for St. James' Church, Twenty-second and Walnut Streets, Philadelphia, Pa., will be opened at the Guild House, 2210 Sansom Street, November 2, 1910. Applicants must be between eight and thirteen years of age. They must have good voices and some musical talent and the beginning of an English education. They must present evidence of good character and refined home training. Their course of study will be so arranged as to make possible, when their voices break, their entrance into any of the large private boys' schools or into the proper grade of the school system of the city of Philadelphia. The school will be limited to a membership of thirty boys. Applications may be made, 4 P. M. daily, to the principal. S. WESLEY SEARS, 2210 Sansom Street.

## FLORIDA HOMES.

**R**EALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for home-seekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

## APPEALS.

## URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and heating plant put in the school. I need at least \$2,500 to meet this necessary demand. Who will help me in this work for a needy and pliful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at \$5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

**S**T. LUKE'S CHURCH, CARLSBAD, AUSTRIA, is in danger of being closed by the authorities because of lack of funds to meet a debt of about \$15,000 caused by necessary restoration and repairs. The many American Churchmen who have benefited by the treatment at Carlsbad would probably be willing to contribute to the payment of this debt. I am personally familiar with the facts. Contributions may be made to the Credit Anstalt Bank, Carlsbad.

C. LAURENCE MUNSON,  
Chancellor of the Diocese of Harrisburg,  
Williamsport, Pa.

## ASSISTANCE BADLY NEEDED.

A young man, a victim of tuberculosis, formerly a postulant, desires a person of means to assist him with about the sum of \$2,500. He desires a cabin in the mountains and hopes to gain strength enough to raise poultry. Address W. J., care LIVING CHURCH, Milwaukee.

## ORGAN NEEDED.

If you desire to help earnest Church workers, here is a splendid opportunity.

Grace Church, Carthage, N. Y., is a struggling Church, poor financially, but putting forth heroic efforts for good results. We greatly need an organ; we would receive very gratefully a good second-hand organ suited to our need. Will some strong church or wealthy Churchman come to our aid?

Kindly communicate with the rector of the parish, the Rev. F. W. FEARY.

## NOTICES.

## THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLELLAN, Treasurer,  
Church House, Philadelphia.

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Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should

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## CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

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A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defense of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

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## GIRLS' FRIENDLY SOCIETY IN AMERICA,

1910.

The annual meetings of the G. F. S. A. will take place in Buffalo, N. Y., on October 31, November 1, 2, 3, and 4, 1910.

The celebration of the Holy Communion (corporate) will be at Trinity Chapel at 8 A. M. on Tuesday, November 1st, All Saints' Day. Preacher, the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee.

The service for members and associates will also take place on All Saints' Day, November 1st, at St. Paul's Church, Shelton Square, at 8 P. M.

Associates and Churchwomen are cordially invited to attend the services and meetings.

EVE ALEXANDER, General Secretary G. F. S. A.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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## REGISTER OF CHURCH SERVICES.

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10 $\frac{1}{2}$  inches, cloth bound, 100 double pages. \$1.25; by express, prepaid, \$1.37. A clergyman having ordered one writes:

"The Register of Church Services arrived safely to-day by express. I am very much pleased with it, as I feel it is just what we need in this parish. Thank you for sending it so promptly." Published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:  
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BALTIMORE:  
Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:  
Jacobs' Book Store, 1210 Walnut Street.

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Wm. Ballantyne & Sons, 428 7th St., N. W.  
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The Young Churchman Co., 484 Milwaukee St.

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A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 18 S. Peoria Street.  
Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:  
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Phil. Roeder, 616 Locust St.  
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## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

A. C. MCLURG & CO. Chicago.  
*Faith, Hope, Love.* Compiled by Grace Browne Strand. Price 50 cents net.

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*Love, Friendship, and Good Cheer.* Compiled by Grace Browne Strand. Price 50 cents.

*My Voice and I; or, the Relation of the Singer to the Song.* By Clara Kathleen Rogers (Clara Doria), Author of *The Philosophy of Singing*. Price \$1.50 net.

*Princess Sayrane: a Romance of the days of Prester John.* By Edith Ogden Harrison, Author of *Prince Silverwings*, *The Star Fairies*, etc. With Four Pictures in Color. by Harold H. Betts. Price \$1.35 net.

*The Price of the Prairie: a Story of Kansas.* By Margaret Hill McCarter, Author of *The Cottonwood's Story*, *Cuddy's Baby*, etc. With Five Illustrations in Color by J. N. Marchand. Price \$1.35 net.

*Story Telling: What to Tell and How to Tell it.* By Edna Lyman.

## THE LIVING CHURCH

OCTOBER 29, 1910

Psychic Science Series. No. 5, *Suggestion*; No. 6, *Spiritism*; No. 7, *Clairvoyance*; No. 8, *Hindu Philosophy*. By Edward N. Warman, A.M. Price 50 cents per volume.  
 "Billy To-morrow" Series. *Billy To-morrow in Camp*. By Sarah Pratt Carr, Author of *The Iron Way*, etc. Price \$1.25.  
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HOUGHTON MIFFLIN CO. Boston.

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*The Empty House and Other Stories*. By Elizabeth Stuart Phelps. Illustrated. Price \$1.20.

*The Seige of the Seven Suitors*. By Meredith Nicholson. Author of *The House of a Thousand Candles*, etc. Illustrated by C. Coles Phillips and Reginald Birch. Price \$1.20 net.

THE MACMILLAN CO. New York.

*Life in the Roman World of Nero and St. Paul*. By T. G. Tucker, Litt.D., Camb.; Hon. Litt.D., Dublin, Professor of Classical Philology in the University of Melbourne. Author of *Life in Ancient Athens*, etc. Price \$2.50 net.

FUNK & WAGNALLS CO. New York.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge*. Edited by Samuel Macaulay Jackson, D.D., LL.D. (Editor-in-Chief) with the Assistance of Charles Colebrook Sherman (Volumes I-VI.) and George

William Gilmore, M.A. (Associate Editors) and the following department editors: Clarence Augustine Beckwith, D.D. (Department of Systematic Theology), Henry King Carroll, LL.D. (Department of Minor Denominations), James Francis Driscoll, D.D. (Department of Liturgies and Religious Orders), James Frederic McCurdy, Ph.D., LL.D. (Department of the Old Testament), Henry Sylvester Nash, D.D. (Department of the New Testament), Albert Henry Newman, D.D. (Department of Church History), Frank Horace Vizetelly, F.S.A. (Department of Pronunciation and Typography). Complete in 12 volumes. Vol. VIII. *Morality—Peterson*. \$5 per volume, \$60 per set.

DANA ESTES & CO. Boston.

*Chatterbox*. Founded by J. Erskine Clarke, M.A. Price, boards, \$1.25; cloth \$1.75.

HODDER & STOUGHTON. New York.

*Can the World be Won for Christ?* By Norman Maclean. Price \$1.25.

*The Faith of a Modern Christian*. By James Orr, D.D., Professor of Apologetic and Systematic Theology, United Free Church College, Glasgow. Price \$1.50 net.

*The Work of Christ*. By Peter Taylor Forsyth, D.D., Principal of Hackney College, Hampstead. Price \$1.50 net.

*The Days of His Flesh: the Earthly Life of Our Lord and Saviour Jesus Christ*. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. Author of *The Pilgrim's Hospice*, etc. Eighth Edition, Revised. \$2 net.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*The Girl in Her Teens*. By Margaret Slattery. Price 50 cents net.

LITTLE, BROWN & CO. Boston.

*The Optimist's Good Night*. Compiled by Florence Hobart Perin. Price \$1.

The Henley Schoolboys Series. *An American Boy at Henley*. By Frank E. Channon. Illustrated by H. Burgess. Price \$1.50.

THE TORCH PRESS. Cedar Rapids, Iowa.

*Egypt and Israel: An Inquiry into the Influence of the More Ancient People Upon Hebrew History and the Jewish Religion. And Some Investigation into the Facts and Statements Made as to Jesus of Nazareth*. By Willis Brewer. Price \$2 net.

### MUSIC.

*Norello's Quarterly*. A Book of Anthems and Services. No. II. Issue for September, 1910. Thanksgiving and General. [The H. W. Gray Company, New York.]

### PAMPHLETS.

*Proceedings of the Eighteenth Annual Conference of Church Clubs of the United States*. Held at Portland, Maine, June 7 and 8, 1910.

Extension Division of the University of Wisconsin. *Institute of Municipal and Social Service in Milwaukee*, Season of 1910-1911. *Consolidation of Rural Schools and Free Text-Books* (Price 5 cents). *Commission Plan of City Government* (Price 10 cents). *Increase of Navy and Ship Subsidies* (Price 5 cents). *Inheritance Tax* (Price 5 cents). [Published by the University, Madison, Wis.]

# The Church at Work

### VICISSITUDES OF MISSION WORK IN PHILADELPHIA.

THE MEETING of the Convocation of West Philadelphia, in the Church of the Holy Comforter, Haverford avenue, on the 21st, illustrated both the difficulties and the encouragements of city mission work. The first was exemplified by the reluctant decision to close the mission of St. Titus, Elmwood, which once seemed to have a promising future, in a growing district, but now, through changes in the movement of population, is left almost without a constituency, and by the abandonment of the plan for a new mission at fifty-fourth street and Springfield avenue, in a region where work is urgently needed, but where it does not seem feasible to enter. The encouragements, on the other hand, were found in the splendid showing of St. Anna's chapel, at fifty-sixth and Market street, which under the vigorous administration of the Rev. Fleming James, Ph.D., has become practically self-supporting, and the new life at St. Barnabas', Haddington, where the Rev. William Smythe is organizing and directing a vigorous campaign to reach the people who are swarming into the district.

### PAROCHIAL IMPROVEMENTS.

IN ST. PAUL'S parish, Camden, N. J. (Rev. R. E. Brestell, rector), there has been completed an addition to the parish house 55 by 60 feet, costing nearly \$10,000. This contains a gymnasium with shower baths, bowling alley and club rooms, an enlargement of the Sunday school room, six Bible class rooms, a kitchen, a vestry room, a choir room, etc. An entirely new steam heating plant costing \$2,800 for all the parish and church buildings has been installed. There is now in the process of erection a new front for the church building, with square stone towers on each end. This is being built of Conshohocken stone with cut limestone trimmings. The style is Perpendicular Gothic. The cost will be about



ST. STEPHEN'S CHURCH,  
RED SPRINGS, N. C.

[See LIVING CHURCH, Oct. 8, Page 795.]

\$12,000. For all these improvements the money has either been paid or else is fully subscribed. There have been made a number of minor improvements in the parish, such as the tiling of all the halls of the parish house, the putting in of memorial windows in the church, and the pointing of a large symbolic picture above the altar.

REPAIRS AND improvements on a large scale are under way in Christ Church parish, Fitchburg, Mass. In the parish church itself the interior is to undergo a complete renovation. For this purpose the sum of \$4,750 is in hand. The architects have presented plans for decorating the walls, refinishing the wood-work, laying hardwood floors beneath the pews, and tiles in the vestibules, aisles, and chancel. The roof, which is in need of extensive repairs, will be put in perfect condition, through the generosity of the senior warden, who will meet all charges. The parish house has been renovated and improved. The parish maintains in West Fitchburg the Chapel of the Good Shepherd. A chapel house, costing \$3,300 has been planned to house the clubs and other organizations connected with the chapel. Of this sum \$2,900 is in hand.

AFTER BEING closed all summer for repairs, St. Paul's Church, Erie, Pa., was reopened on Sunday, October 2d, when the Bishop of Utah, former rector of the parish, was present. The interior of the church has been redecorated and a complete system of electric lights was installed by Mrs. R. E. Clemens, in memory of her son, John Hays Clemens. A handsome altar of marble and Caen stone was presented by Mrs. John Wells in memory of her parents, the late Mr. and Mrs. John W. Hill, who for many years were prominent members of the parish. Bishop Spalding preached at the morning service and dedicated the altar, and in the afternoon administered confirmation. In the evening he preached at Trinity chapel, which is a memorial to his father, the late Bishop Spalding of Colorado.

AT ST. GEORGE'S, Newport, R. I., handsome new front doors have been placed upon the church, and soon much needed additions will be begun on the guild house. The rector, the Rev. George V. Dickey, is much encouraged at the progress which has been made, but believes that to "make haste slowly" is surer gain in the end and, although the parish is much in need of the additional room a large debt is deemed inadvisable.

AT AN EXPENDITURE of upwards of \$700 the interior of Emmanuel church, Hastings, Mich., has been decorated throughout. This improvement has been made both for its own sake and for the sake of the new pipe organ, which is now being installed at a cost of \$1,000. This organ is a gift from the pro-Cathedral parish at Grand Rapids, where a new organ is being put in place in readiness for Christmas.

CONTRACT has been let out for the erection of a mission building for St. Ann's church, Revere, Mass., to cost between \$6,000 and \$7,000. The society has been worshiping in inadequate quarters and the new

building will more nearly meet their wants. A generous friend of St. Ann's has made it a gift of \$2,000, which will help along the projected building considerably.

ST. JOHN'S PARISH, Wilkinsonville, Mass., organized in 1828, still retains its old rectory. During the past summer the building has been completely renovated within and without; and a commodious veranda has been added.

THE NEW parish house for Grace Church, Grand Rapids, Mich., is rapidly nearing completion, and it is now expected that the building will be ready for use about Thanksgiving time.

A NEW ORGAN is being placed in Christ Church, St. Joseph, Mo., and is expected to be in use by November 1st.

#### BISHOP OF SALISBURY AT NASHVILLE.

THE Bishop of Salisbury, and his chaplain, the Rev. J. S. Johnston, on their return from their visit to Sewanee were for three days the guests of the Rev. H. J. Mikell, rector of Christ Church, Nashville, Tenn. The Bishop preached in Christ Church, Sunday morning, October 16th, to a great congregation. His text was, "I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service." The three hymns sung at the service were written by the Bishop of Lincoln, Bishop Wordsworth's father. The Bishop took occasion in his sermon to speak most enthusiastically of the University at Sewanee, and to commend it to the generosity of Churchmen.

#### DEATH OF REV. W. R. ATTWOOD.

AFTER an illness of a few days only, the Rev. WILLIAM RIX ATTWOOD, rector of St. Peter's (Lakewood), Cleveland, a thriving mission which he himself founded two years ago, passed to his rest on Sunday evening, October 9th. He was born and educated in England, was ordained by the present Bishop of Ohio to the diaconate in 1892 and to the priesthood in 1893. His first work was as rector of St. Paul's Church, Bellevue, Ohio (1892-95) and from 1895 until 1909 he was rector of All Saints' Church Cleveland. He was one of the examining chaplains of the diocese, an honorary canon of the Cathedral, an author of considerable ability, and at the time of his death the editor of *Church Life*, the diocesan paper.

#### MRS. PARET CRITICALLY ILL.

MRS. WILLIAM PARET, wife of the Bishop of Maryland, is critically ill at the Johns Hopkins Hospital, Baltimore. She has been in ill health for some time, and reached home from her trip abroad only to leave again the next morning for surgical treatment at the hospital. It was because of Mrs. Paret's illness that the Bishop was forced to give up his design of attending the General Convention.

#### THE REV. DR. GEMONT GRAVES BEREAVED.

MRS. MARIA MOULTON GRAVES, wife of the Rev. Dr. Gemont Graves, died in Burlington, Vt., on the afternoon of Friday, October 21st, in the 79th year of her age, after a long illness. Like her life, her death was beautiful and peaceful. In the presence of her husband and two of her daughters, Mrs. L. C. Andrews and Mrs. J. W. Carroll, she peacefully breathed her last. With her family she had spent the summer in Grand Isle, returning to Burlington early in September,

since which time she had been confined to her bed. Two years ago this month, Dr. and Mrs. Graves celebrated their golden wedding. She leaves, besides her husband, six children: Mrs. John Henry Hopkins of Chicago, Mrs. J. W. Carroll of New York, Mrs. L. C. Andrews of Fort Meyer, Va., George and Dudley C. Graves of Hartford, Conn., and Harmon S. Graves of Rye, N. Y. Mrs. Graves was an active member of St. Paul's Church and was known for her many good deeds and kind heart. The funeral was held on Monday morning, October 24th, at 10:30 o'clock at St. Paul's Church. The interment was made in the afternoon at Evergreen cemetery in Rutland.

#### CHURCH LEAGUE OF THE BAPTIZED.

ABOVE the busy hum of the numberless activities of the General Convention at Cincinnati the following gentle strain was sent on its way, and brought great solace and comfort to a sick bed at the North:

Cincinnati, Ohio.

"To Miss Louise Winthrop Koues, President  
Church League of Baptized.

"We, members of the Church League of the Baptized, after a short service of prayer, held in Room A, House of Bishops, by the chaplain, desire to express our sympathy for you in your illness, which necessitates your absence to the regret of the undersigned.

"JAMES HENRY DARLINGTON (*chaplain*); Mrs. J. H. DARLINGTON, Harrisburg; Miss NOBLE, Alabama; Mrs. WILLIAM CALDER, East Carolina; Mrs. JAMES McCONNELL, Miss McGRAW, Miss CLEMENCE CHARLES, Mrs. GARDNER TUCKER, Louisiana; Miss WICKS, Miss JENKINS, Easton; Mrs. S. S. MCKINNEY, New York; Mrs. W. F. LILLARD, Lexington. New Committee,

"MRS. JAMES McCONNELL,  
"MRS. W. F. LILLARD."

#### DEATH OF BISHOP MILLSPAUGH'S MOTHER.

THE MOTHER of Bishop Millspaugh, Mrs. Elmira Rosebrook Millspaugh, lacking but a little of 92 years of age, died from an attack of paralysis while the Bishop was at General Convention. He and his wife left immediately for Minneapolis, where she had her home. The funeral was from the Cathedral at Faribault October 15th, where the Bishop was baptized, confirmed, and ordained deacon and priest, and where Mrs. Millspaugh had been a helpful worker in the Church during pioneer days.

#### CHURCH ANNIVERSARY AT HUNTINGDON, PA.

THE sixty-fifth anniversary of the consecration of St. John's Church, Huntingdon, Pa., was appropriately celebrated on Sunday, October 23d. At 10:30 the celebrant of the Holy Communion was the Rev. Orlando H. Bridgeman of Harrisburg, who also preached the sermon. At the special anniversary service at 7:30 there was used a special order of service and the rector, the Rev. Henry Sherman Smart, delivered an appropriate address. At this service the congregation numbered over 100 and a substantial offering was received which will serve as the nucleus of a fund for a new organ. The church was appropriately decorated for the occasion.

#### HARRISBURG.

JAMES H. DABLINGTON, D.D., Ph.D., Bishop.

See City Clericus—Mission at Marietta.

THE HARRISBURG CLERICUS met for organization and business in St. Paul's rectory, Columbia, on October 1st. The officers elected for the ensuing year were: Rev. J. C. Skotlowe of Mount Hope, president; Rev. A. E.

Dunham of Marietta, secretary. The Rev. G. F. G. Hoyt read a paper on "The Current Reaction from Legalism in Political Economy."

A MISSION is to be held in St. John's, Marietta, in the week beginning October 30th. The Rev. H. L. Pulsifer of St. Luke's, Mount Joy, is to be the missioner.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Lecture by Bishop Brent—Bishop Ferguson at St. Philip's, Indianapolis.

A LECTURE was delivered on Friday night, October 14th, before the Contemporary Club, Indianapolis, by Bishop Brent, on the Opium question. Bishop Brent was president of the international commission which met at Shanghai, two years ago, to inquire into the opium situation, and he is taking an active part in arrangements for the international conference which will meet at The Hague early next year for the purpose of considering a treaty among the nations directed at the opium trade.

BISHOP FERGUSON preached in St. Philip's Church (colored), Indianapolis, on Thursday evening, October 20th. The Rev. G. G. Burbanck took the service. Rev. Dr. Lewis Brown, vicar of the church, and rector of St. Paul's, introduced the preacher. A reception was given to the Bishop at the close of the service.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Holy Trinity Year Book—Deaths Among the Laity—Memorial Gifts to St. Paul's, Clinton Street.

THE YEAR BOOK of the Church of the Holy Trinity, Clinton and Montague streets, Brooklyn (Rev. John Howard Melish, rector), has just been issued. The receipts for the year were nearly \$36,000. In the year, nearly \$2,000 were given to general missionary objects. There are 985 communicants registered; 5,749 communions were made; baptisms, 28; marriages, 34; burials, 42; confirmed, 20. The music has been a notable feature of the church services under Mr. Samuel A. Baldwin, organist and musical director.

DR. THOMAS L. WELLS, for twenty-four years prominent in Brooklyn, died suddenly on Thursday, October 20th. He was born in Randolph, Ohio, in 1861. He studied medicine at Bellevue College Hospital, graduating in 1882. After several years' service in the Kings County Hospital, he began practice in Brooklyn, becoming greatly interested in city and county affairs. He was a member of St. Matthew's Church.

MRS. MINNIE STORMS, wife of Edward Gibson, died at her home in Brooklyn on Wednesday, October 19th. She was a life member of St. Mark's Church, Eastern Parkway, Brooklyn. Funeral services were held on Friday by the Rev. John D. Kennedy, rector of St. Mark's. Interment was made in Greenwood cemetery on Saturday.

A MARBLE REREDOS has been added to the many costly memorials that have been presented to St. Paul's Church, Clinton street, Brooklyn, within the past year. Other gifts are stations of the cross in relief, Italian marble altar, and complete furnishings for the Lady chapel; a completely furnished mortuary chapel, a portrait of Rev. Dr. Pusey, painted in oil for the adornment of the wall of the sacristy, and many rich vestments. During the summer a steam heating plant was installed and the church was wired for electric light.

## MARYLAND.

WM. PARET, D.D., LL.D., Bishop.  
JOHN G. MURRAY, D.D., Bp. Coadj.

Patronal Festival of St. Luke's, Baltimore—Other Items of Church News.

BEGINNING on Sunday, October 16th, a series of special services and other events were held at St. Luke's Church, Baltimore, in connection with the annual observance of their parish festival on St. Luke's Day. The rector, Rev. Herbert Parrish, preached in the morning, and Rev. Augustine Elmendorf, rector of Holy Cross Church, Jersey City, in the evening.

MR. WILLIAM H. BLACKFORD, a well-known Churchman, president of the Maryland Life Insurance Co., and one of the most prominent figures in the financial and social life of the city, died suddenly on October 17th, in his sixty-ninth year. The funeral services were held in old St. Paul's Church, of which he had been a member for many years, on October 19th, the rector, Rev. Arthur B. Kinsolving, D.D., officiating, assisted by Rev. R. F. Humphries, rector of St. Peter's Church, Baltimore.

AT A largely attended and enthusiastic meeting of the Men's Club of St. John's Church Mt. Washington (Rev. Wilbur F. Watkins, Jr., rector), held on the evening of October 10th, the following officers were elected for the ensuing year: President, Mr. W. Hanson Robertson; vice-president, Prof. George S. Wills; secretary and treasurer, Mr. James F. Turner; members of council: Messrs. Harry W. Webb and H. Fennimore Baker.

THE CONGREGATION of Grace Church, Baltimore, gave its rector, the Rev. Arthur Chilton Powell, D.D., a warm welcome on his return home October 14th, after a vacation of nearly nine months granted him by the vestry in recognition of his twenty-one years of service as rector.

A RALLY of the Sunday school of the Church of the Epiphany, Govans, Baltimore county (Rev. Carroll E. Harding, rector), was held on the afternoon of Sunday, October 16th, the principal address being made by Mr. F. Simon Woo of China.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Happy Day for St. Luke's Home, Roxbury—Brotherhood Meeting—Personal and Other News Notes.

TUESDAY, October 18th, St. Luke's Day, was observed at St. Luke's Home for Convalescents, Roxbury, Boston, and a number of church women and men went out to the chapel for the service of Holy Communion. The Rev. Frederick W. Fitts, rector of St. John's, Roxbury, chaplain of the Home, preached the sermon. As it was the annual donation day the friends of this worthy philanthropy tendered checks and supplies and other articles for the domestic uses of the Home.

THE KNIGHTS of King Arthur have just held their first international parliament in Boston, meeting for several sessions at St. Paul's Church, and the occasion was full of helpful inspiration to those who attended. While this boys' organization is interdenominational, many of the church's rectors and lay folk are interested, and among those locally who are in deep touch with its work is the Rev. James Yeames of Arlington, who was present at every session.

THE BOSTON Local Assembly of the Brotherhood of St. Andrew met in St. Paul's parish room, Boston, on the evening of October 27th. George H. Randall, director of St. Paul's Chapter, gave an address on "The Nashville Convention" and Leonard V. Webb,

New England secretary of the Brotherhood, spoke on "The Work for the Winter."

THE REV. DR. ENDICOTT PEABODY, headmaster of Groton School, and Mrs. Peabody are planning to join their daughters in France.

THE REV. FATHER TOVEY, S.S.J.E., who has worked indefatigably as one of the priests of St. John's Church, Boston, for the past six years, will return to India about the middle of December, having been summoned thither by the head of the order.

THE NEW parish house at St. John's Church, Gloucester, is almost completed and plans are now being made to have the dedicatory service take place sometime in November, at which Bishop Lawrence will officiate.

THE REV. CHARLES J. KETCHUM is for the present assisting the Rev. George J. Prescott at the Church of the Good Shepherd, Boston. Mr. Prescott underwent an operation in the summer and as his health has slowly returned he has felt the necessity of some help in the ministry of his church.

THE REV. H. H. RYDER, who has been at St. Paul's Church, Nantucket, for some time, is temporarily in charge of the services at St. Luke's Church, Chelsea, which is now without a rector.

THE REV. R. J. MOONEY of All Saints' Church, Attleboro, has been obliged to relinquish the work at St. John's mission, Mansfield, because of the pressure of work in his own parish, which now has grown to such proportions as to demand all his time and attention.

ON SUNDAY, November 10th, there will be a special service at St. Paul's Church, Boston, in memory of the late Bishop McVickar of Rhode Island. There will be appropriate music, and the rector, the Rev. Dr. Rousmaniere, will give an address.

## MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.  
Anniversary of St. Luke's Hospital, Detroit.

THE ANNIVERSARY of St. Luke's Hospital and Church Home was observed on St. Luke's Day with the usual service and reception. Evensong was said at 3 p.m. The sermon was preached by the Rev. W. A. Atkinson of St. Peter's Church. Several of the clergy, and visitors to the number of seventy-five, were present.

## NEWARK.

EDWIN S. LINES, D.D., Bishop.

Missionary Meetings Planned—Death of Mrs. Thomas S. Henry—Personal.

A COMMITTEE (the Rev. Dr. Joseph N. Blanchard, convener), has been appointed in the diocese to continue the series of missionary meetings held at various points last winter and spring. Parishes and missions were grouped so that the men could meet in the most accessible places. The primary object was to spread accurate and up-to-date information concerning the methods and successful operations in Christianizing the world. Men only were invited to hear two or three speakers at each meeting. Opportunity was given at each gathering for questions, and answers were made. The character of each conference was quite informal. Dr. Blanchard reported to the last diocesan convention that his committee had conducted 37 such meetings for the laymen of 115 parishes and missions. The aggregate attendance was 1,545, an average of over 41 at each meeting. Invited speakers gave information of "what is being done, and left undone, in our mission fields—in this diocese, in America and non-Christian lands."

MRS. THOMAS S. HENRY, widely known in

social and philanthropic circles in New Jersey, died at her summer home, Asbury Park, N. J., October 13th. The funeral took place in Trinity Church, Newark, on Tuesday afternoon, the Rev. Louis Shreve Osborne, rector, officiating. Interment was made in Mt. Pleasant cemetery. Mrs. Henry was born in Berlin, Wis., 57 years ago. She lived for a while in Milwaukee and Boston. Although proficient as a musician, she abandoned music and studied law, graduating from the New York University.

AT A meeting of the vestry of Christ Church, Ridgewood, the rector, the Rev. Philip C. Pearson, was unanimously requested to decline a call to a larger field, which he had recently received, and urged to continue his rectorship, being assured of hearty support in every way and of appreciation of the work he has accomplished.

## NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Cornerstone Laid at Lidgewood—Personal Mention.

ON THE eve of the General Convention Bishop Mann laid the cornerstone of St. Alban's Church, Lidgewood. This is the outcome of the faithful work done by the Rev. Wm. Watson and the Rev. D. F. Thompson.

THE REV. G. P. BURLESON, late of Lakota, has moved his headquarters to Grand Forks, serving the towns on the Lakota and Langdon branches of the Great Northern, with the exception of Park River.

THE REV. C. B. RUNNALLS, deacon, has been transferred from Rolla to Williston, N. D.

THE REV. L. B. BLAKER, deacon, is transferred from Langdon, N. D., to the charge of the York-Towner field.

THE REV. E. C. BILLER has changed his headquarters from Minnewaukan to Carrington, N. D., serving the same field as heretofore.

THE REV. E. C. ELSWORTH will shortly take charge of St. George's, Bismarck.

MISS ELSIE W. RIEBE of Grace parish, Jamestown, has entered Grace Training School for Deaconesses, New York City. She is the first one of the North Dakota young women to take up this work.

## PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAT-SMITH, D.D., Bp. Coadj.

Patronal Feast of St. Luke's, Germantown—Gift to Phillips Brooks School—Other Items.

ST. LUKE'S CHURCH, Germantown (the Rev. Samuel Upjohn, D.D., rector), kept its patronal festival on the Feast of St. Luke by a celebration of the Holy Eucharist at 10 a.m., at which the rector was celebrant, and the sermon was preached by the Rev. Royden K. Yerkes of Nashotah. On the Sunday in the octave there were three services, at which special sermons were preached by the Rev. Paul Hoffman of Grace Church, Baltimore, the Rev. W. W. Steel, Archdeacon of Havana, and the Rev. Robert Johnston, rector of the Church of the Saviour, West Philadelphia.

THE LIFE-SIZE portrait of Bishop Brooks, painted by Frederick De Henwood of Boston, was presented to the Phillips Brooks School, with interesting exercises, on Friday, October 21st. The Rev. A. J. Arnold, who is a trustee of the school, conducted the opening devotions and the presentation address was made by the Rev. Floyd W. Tompkins, D.D., who gave many personal reminiscences of his great predecessor in the rectorship of His Trinity. Mr. Franklin Spencer Edmonds, president of the board of trustees, accepted the gift. Mr. Alfred Clark Arnold, law-

master of the school, presided at the exercises.

BISHOP BRENT addressed the students of the University of Pennsylvania in Houston Hall on Sunday morning, October 23d. Mr. George Wharton Pepper, who is a trustee of the university and has been prominently mentioned to fill the office of provost, vacant through the resignation of Dr. C. C. Harrison, presided at the meeting and introduced the Bishop.

THE TWENTY-SEVENTH General Chapter of the congregation of the Companions of the Holy Saviour was held in St. Elisabeth's Church, Philadelphia, on St. Luke's Day, at 10:30 A. M. The Rev. Frederick D. Ward, the master, was celebrant of the Eucharist, and also conducted the annual retreat of the Companions at the close of the chapter.

#### PITTSBURGH. CORTLANDT WHITEHEAD, D.D., Bishop.

##### Notes.

AT THE October meeting of the Clerical Union, at St. Peter's Parish house, Pittsburgh, on Monday, October 17th, the Rev. Joseph Speers, rector of St. Stephen's Church, Wilkinsburg, read a paper on "A Bit of Irish History."

ST. MARGARET'S MISSION, Mount Jewett, has lately been presented with brass candlesticks for the altar, and a processional cross.

ST. JOHN'S CHURCH, Kane, has added to its furnishings new pews and choir stalls at a cost of \$500.

#### RHODE ISLAND.

**Body of Bishop McVickar to be Re-Interred—Bequests to Diocesan Institutions—General and Personal Mention.**

STEPS HAVE been taken by Miss Eweretta C. McVickar, sister of the late Bishop of Rhode Island, to have her brother's body removed from Swan Point cemetery to the churchyard of St. John's, Providence. Permission to bury in this churchyard has to be obtained from the board of aldermen and the superintendent of health. This permission has been granted and the transfer of the Bishop's body will shortly be made.

SOME BEQUESTS have been made to Rhode Island institutions by the will of the late Mrs. T. P. Shepherd. The St. Elizabeth Home in Providence receives \$2,000, St. John's Church \$3,000, and the diocese of Rhode Island \$2,000 for the benefit of the diocesan mission work.

THE ST. ANDREW'S Industrial School at Barrington proposes to open a new department in the near future whereby it can take boys under ten years of age. At the quarterly meeting of the officers of the corporation held recently it was decided to name this lower school in honor of Bishop McVickar. This sentiment was lovingly set forth in a minute adopted at the time making reference to the Bishop's death, his love for the school and the help and inspiration he had always given to the work. This addition will be undertaken as soon as sufficient funds are in hand.

THE REV. FREDERICK E. SEYMOUR, rector of the Church of the Ascension, Wakefield, is to do missionary work in addition to the duties of his own parish and his work as secretary of the Sunday School Commission, at St. John's Church, Saunderstown, where regular afternoon services are to be maintained throughout the winter.

THE PARISHIONERS and friends of St. James' parish, Providence, gathered in large numbers at the parish house on October 14th to meet in a social way the new rector, the Rev. Charles W. Forster.

## THE LIVING CHURCH

THE RECTOR of Trinity Church, Newport (Rev. Stanley C. Hughes), announced that on Friday, November 4th, and thereafter on every Friday preceding the first Sunday of the month, he will conduct a service for those who wish to make some special preparation for receiving the Holy Communion on the following Sunday.

#### WESTERN MASSACHUSETTS. ALEX. H. VINTON, D.D., Bishop.

##### Farwell Reception to Rev. C. W. Forster.

AFTER Evening Prayer on St. Matthew's Day, the patronal feast of St. Matthew's Church, Worcester, a farewell reception was tendered in the parish house to the Rev. C. W. Forster, who retires from the curacy of the parish, after a service of four years, to take the rectorship of St. James' Church, Providence, R. I. At the close of a happy address the rector, the Rev. Henry Hague, presented to Mr. Forster a purse well filled with gold as a parting gift.

#### WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

**Excellent Progress at Grand Lodge—Interesting Addition to the Work at Sturgis.**

THE MISSION at Grand Ledge informed Bishop McCormick on his visitation just before the General Convention that a canvass had been made of the congregation and that it was ready to pay \$800 for a resident clergyman to carry forward the work and to go ahead with the project of a church edifice, which will doubtless be undertaken in a few months. This promise thus assures a new center of work in the diocese.

AT ST. JOHN'S parish, Sturgis, in which city there is no suitable place for the young men to spend their evenings, the Rev. Frederick Patterson has organized a gymnasium club, the membership to be opened to all the young men of the city under due conditions. The business men of the city have cheerfully contributed to this humanitarian work, irrespective of their religious preferences, and the fine and commodious parish house erected a few years ago becomes practically a Young Men's Christian Association as a part of its activities.

A VESTED CHOIR has been installed at St. John's Church, Mt. Pleasant, under the new rector, the Rev. H. J. Keyser.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

**Preparations for the L. M. M. at Rochester—Other News.**

THE FIRST of the conventions under the auspices of the Laymen's Missionary Movement for this season will be held in Rochester, November 19-23d. At a meeting of the Rochester Clericus held several weeks ago, the following prominent laymen were named

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#### THE BOY AND HIS BOOKS

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This is the time of the year when the school problems are uppermost in the minds of the average parents. Whether Johnny takes kindly to his books or not will largely depend on his mental and physical condition. If his body is properly nourished and he is full of bounding vigor and buoyant spirits he is apt to take to study and play with more alacrity and enthusiasm. The poorly nourished boy is the boy that does not like his studies. School is a bugbear to him. All the talk you can give him will not arouse his enthusiasm. He has no appetite for Latin verbs or Greek roots.

Unfortunately there are some parents who cling to the old ideas that you can build boys out of books and sermons. Mental vigor goes hand in hand with physical robustness. The hungriest boy on earth is the growing boy at ten. His body demands building material that will make good bone, brain, and muscle. Not all the neglected children are in the slums. Some of the children from the homes of the well-to-do are starving for nourishing, wholesome, body-building food.

Children who are in school should not be fed on heavy meats or starchy foods. They clog the brain and retard digestion. A Shredded Wheat Biscuit heated in the oven until crisp and then eaten with hot milk and a little cream will supply all the strength a boy or girl needs for study or play, and will keep the stomach and bowels in healthy, active condition. Being ready-cooked and ready-to-serve it is so easy to quickly prepare a warm, nourishing meal for the school children on wintry mornings when they are in a rush to get away to school. The crisp shreds compel thorough mastication, which means sound teeth and good digestion. A little fruit, of course, adds very much to the wholesomeness and nutritive value of the Biscuit. A Biscuit eaten with hot milk and fruit every morning for breakfast will not only supply all the strength and vigor needed but will fortify them against the diseases that are common to them in cold weather. Nearly every grocer sells it.

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Says the *Holy Cross Magazine*:

"These little compact commentaries on the Holy Gospels supply a felt want. Written in simple, untechnical language, for popular use, Churchly in tone, handy in size and cheap in price, they 'are just the thing.' Their point of view is that 'the Bible is the text book and reference book of the teaching Church; the infallible witness, but not the sole authority for her teaching.' As regards the imagined conflict between Science and Religion, the author assumes 'that there is an underlying unity between the revelation given by God through His Church and His word,' and the results of the study of nature."

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as members of the Executive committee having charge of the arrangements for the convention: Mr. Granger R. Hollister of St. Paul's Church, Mr. John M. Williams of St. Luke's Church, and Mr. Eugene C. Denton of Christ Church. Mr. Hollister has been elected treasurer of the committee and Mr. Denton is chairman of the sub-committee on Publicity. The Clericus has also appointed the Rev. William A. R. Goodwin, the Rev. Dr. J. B. Thomas, and the Rev. Charles R. Allison members of the Ministers Co-operating committee.

AT THE Yokefellow's Band meetings that are held on Friday evenings in the Y. M. C. A. Building, Rochester, the Rev. Dr. J. B. Thomas, rector of St. Andrew's Church, is giving a course of lectures on applied Christianity.

BEFORE LEAVING Buffalo to enter upon the duties of his new parish in the diocese of Pittsburgh, the Rev. G. B. Richards was made the guest of the evening at a farewell dinner at the Saturn Club, tendered him by his brother officers of the Sixty-fifth Regiment, N. G., N. Y., on the evening of October 20th. Mr. Richards has been chaplain of the regiment since 1899. The officers of the regiment presented Mr. Richards with a sterling silver tea set with a Sheffield tray suitably engraved.

#### WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

The King's Daughters and the Cathedral Home.

THE KING'S DAUGHTERS have been showing great interest in the Cathedral Home for Children at Laramie, and recently raised over \$50 for it. They have had one of the rooms in the home painted and papered, and intend furnishing it as the King's Daughters' room. There are now nine children in the home.

ARCHDEACON DRAY is in the Big Horn Basin, arranging for the continuance of services at Thermopolis, Basin, and Greybull.

#### CANADA.

News Gleanings of the Past Week in the Dominion.

*Diocese of Huron.*

THE rectorship of St. Paul's Cathedral, London, vacant by the death of Canon Dunn, has been filled by the appointment of Canon Tucker to the position.—THE OCTOBER meeting of the Perth Rural Deanery was opened by a celebration of the Holy Communion in Christ Church, Listowel. At the business session, at which Rural Dean Taylor presided, a resolution was passed that the Executive committee should be made aware that the feeling in the deanery of Perth is that the method of working by which the missionary assessments are now raised is not satisfactory. It was felt that the time of year at which deputations visit the country parishes should be changed, also that great care should be taken in the choice of deputations. Two excellent papers were read and discussed, one on the "Basis of Religious Authority," by the Rev. Dr. Sage of St. George's, London, and the other on "The Clergyman's Use of General Literature," by Dean Wallace.

*Diocese of Quebec.*

THE LAST Sunday in October was set apart by Bishop Dunn that collections might be taken up in all the parishes in the diocese as far as possible in aid of the Society for Promoting Christian Knowledge, which has done, and is still doing, so much to help Church work in the diocese.—ARCHDEACON BALFOUR has been very ill, and is under the care of a specialist in Toronto, where he is staying.—ALL THE offerings taken up on Children's Day, October 16th, throughout the diocese, were for

the work of the Sunday School Commission of the Church in Canada—UNTIL a priest can be appointed for the old station of Bourg Louis the mission is being worked by two lay readers.—BISHOP FARRELL'S engagements in the diocese for the month have been constant; he took part in the Sunday School Conference held at Quebec beginning October 5th, and held confirmations in the Townships from the 11th to the 17th.

*Diocese of Toronto.*

THE FIRST monthly meeting of the season for the Toronto Sunday School Association was held in All Saints' Church, Toronto, October 17th.—THE INTER-DIOCESAN Conference of the Anglican Young People's Association was appointed to take place in Toronto from October 24th to 26th in St. Philip's Church. A large attendance was expected.—THE NEW church of St. George's Grafton, was consecrated by Bishop Sweeny on the 8th. There was a large congregation and the Bishop preached.

*Diocese of Ontario.*

A NUMBER of the clergy were present in St. George's Cathedral, Kingston, the second week in October, on the occasion of the celebration of the jubilee of Canon Grout. At the celebration of Holy Communion Canon Grout was celebrant, assisted by his son and the Dean of Ontario. The clergy afterwards presented the Canon with a handsome copy of the Hymn Book.—THE NEW appointments of Trinity Church, Merrickville, among which were reredos, font, and twenty windows, were dedicated by Bishop Mills, October 9th.

SOME excellent gifts have been presented to St. Paul's Church, Sydenham, recently, among them being a handsome brass cross, alms dish, and vases.—THE BEAUTIFUL stole presented to the rector of Christ Church, Belleville, was made by the Sisters of St. John the Divine, Toronto.—BISHOP MILLS opened the new church at Hermon, October 19th.

#### WISE WORDS

##### A Physician on Food

A physician of Portland, Oregon, has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health, especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food equal to Grape-Nuts, and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

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## MUSIC

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By PETER CHRISTIAN LUTKIN, Mus. Doc., Dean of the School of Music, Northwestern University, Evanston, Ill. The HALE LECTURES at the Western Theological Seminary. xii + 274 pages. Price, \$1.00 net. Postage, 15cts.

The late Bishop Hale made two literary trusts on behalf of the Western Theological Seminary. One provides for the delivery of a single sermon each year and its subsequent publication in pamphlet form. Five of these sermons have already been published. The other is for an occasional series of lectures, to be published subsequently in book form. The volume now announced is the first series of the lectures to be delivered, and should be welcomed by Churchmen generally. Dr. Lutkin, the author, is a leading authority in musical matters and has thoroughly mastered his subject. The several chapters are as follows:

- I.—Hymn Tunes.
- II.—Congregational Singing.
- III.—The Organ.
- IV.—The Organist and Choirmaster.
- V.—The Vested Male Choir.
- VI.—The Development of Music in the Anglican Church.

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*Dioceſe of Calgary.*

AT THE October meeting of the Executive committee of the diocese the question of religious education in the public schools was discussed. A committee was appointed to carry out the resolutions of last Synod relating to clergy superannuation. At a recent meeting of the Board of Management of the Bishop Pinkham College it was decided that estimates should at once be called for of the cost of the new building.

BISHOP PINKHAM, speaking in Toronto, October 12th, said they badly needed more men to work in the diocese. He said he could find employment for twenty more clergy, in addition to the eighty now at work there.—THE BISHOP preached at the dedication of the new St. Cyprian's Church, Calgary. Since the beginning of the year he has dedicated no less than eleven new churches and several more are being built and will be dedicated before the beginning of next year.

*Dioceſe of Caledonia.*

THE CHURCH destroyed by fire at Port Essington, June 8th of this year, has been rebuilt and was opened and dedicated by Archdeacon Collison September 25th, in the short period of three months. It is free from debt. An unusual feature of the rebuilding was the gift as a free-will offering of \$400 from the Japanese in the neighborhood.

*Dioceſe of Algoma.*

ON THE occasion of the dedication of the interior furnishings of the Church of St. Ansgarius, Port Arthur, the sermon was preached by the Rev. O. G. King, rector of St. Paul's, Fort William. The parish is in a flourishing condition; a new bell has been lately put up in addition to the sum spent upon the interior.

*Dioceſe of Montreal.*

THE ATTENDANCE at the corporate Communion of the Woman's Auxiliary in Christ Church Cathedral, October 6th, was excellent. Bishop Farthing was celebrant and the Cathedral clergy assisted. The business session, which marks the opening of the season's work after the summer vacation, was held afterwards in the Synod Hall. The plan inaugurated in the spring of an all day session with an hour's interval for lunch, was continued.

*Dioceſe of Rupert's Land.*

ARCHDEACON PENTREATH of Vancouver was the guest at the October meeting of the Clerical Union in Winnipeg, and much interest was shown in his account of the late tercentenary celebration at Halifax.—ARCHBISHOP MATHESON consecrated the new church at Derford the first week in October. It is not quite a year since the church was opened and dedicated. A set of altar vessels is much needed.

AT THE meeting on Church extension in Winnipeg, Archbishop Matheson presided, and a committee of inquiry was named which will report on the matter. The Archbishop will appoint a layman in each parish, whose duty will be to confer with the various rectors and find out the views of the parishioners. Some sites for new churches were also discussed at the meeting.

*Dioceſe of Yukon.*

BISHOP STRINGER has gone to Dawson with his family for the winter.

*Dioceſe of Ottawa.*

A WINDOW in memory of the wife of the Rev. T. D. Phillips was unveiled in St. Bartholomew's Church, Ottawa, October 7th.—THE rector of Grace Church, Ottawa, the Rev. J. F. Gorham, is preaching a series of sermons on the Eucharistic Congress.

**Music**

*Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.*

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

WE HAVE received a copy of a timely book entitled *Music in the Church*, by Peter C. Lutkin, Mus. Doc. [The Young Church man Company.] The work is a summary of the Hale Lectures, delivered by the author at the Western Theological Seminary, and may be regarded as a comprehensive manual of Church music, designed for the use of clergymen and choirmasters. Under six well filled chapters the author discusses such topics as Hymn Tunes; Congregational Singing; The Organ; The Organist; The Male Choir; The Development of Music in the Anglican Church.

In dealing with hymn tunes Dr. Lutkin traces the history of plainsong melodies, German chorales, English tunes—early and modern—and American tunes. He very truthfully observes, "While it is true that

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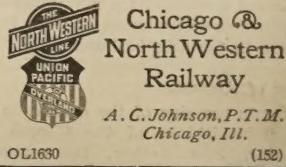
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